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THE FAMILY ROSARY CRUSADE

FATHER PEYTON'S SECRET

FATHER PEYTON has left us, and we who are immensely the richer for his visit experience a sense of personal loss on his departure. Of the tens of thousands who have seen and heard him many ask, What is the secret of his amazing success in the Family Rosary Crusade? We know that in the last nine years he has won four and a half millions to pledge themselves for life to the Family Rosary. We know that in the last three years he has covered the whole of Alaska and Canada from north to south and from the Pacific to the Atlantic and many of the United States, and that everywhere the crusade has had more than 90 per cent of success in the signing of pledges, and that on a later survey more than 70 per cent of the pledges are seen to be faithfully maintained. All the world has read of this whirlwind campaign in the western hemisphere, but many will have said, "That may be all very well for America, but it won't work here." The answer is, it *has* worked here during the past five weeks in not the least conservative of English dioceses.

The blessing of being the field of Father Peyton's first campaign in Europe we owe to a fortunate accident. A few years ago we established a small Retreat House with a community of Holy Cross Fathers. The Bishop, who had heard of the great Crusade in Canada but who was completely ignorant of the nature of the work, suggested that it would be a good idea to have Father Peyton attached to the staff of the new house so that he might preach the Rosary in this and perhaps other dioceses. This was mentioned to the Provincial, but nothing happened. I know now that nothing like that *could* happen. Nevertheless the casually thrown grain bore fruit in season.

Last December a cable arrived from one of Father Peyton's associates, announcing his arrival in England and asking for an interview. Father Woods landed at Northolt on a Monday night,

took train for Lancaster and was here by five the next morning. That was Chapter day and he came to the cathedral. In a very few minutes of lightning talk he convinced us all that this Crusade was what we had been looking for. During lunch we subdivided the diocese into workable areas. After visiting a local editor with a view to buying newsprint Father Woods left by an afternoon train for London and was in Paris on his way to Lourdes the same night. He departed with dates all noted for the various meetings on the understanding that 11 February should be D-day.

After that we heard nothing for five or six weeks. The Bishop (who did not know that Father Woods had gone to hospital with pneumonia) was prepared to postpone the whole scheme and one day towards the end of January he stood at the telephone cabling a message to that effect. But before the message was completed he heard the postman and a letter was brought in. Yes, of course, it was from Father Peyton announcing the immediate departure of the crusaders who would be prepared to begin the preliminary work by 4 February. "Isn't Our Blessed Lady just wonderful?" Father Woods had tied up all the details so neatly and completely that everything was ready for the start on 11 February. I begin to understand the success of General Eisenhower.

No praise can be too high for those first arrivals. They worked every possible hour of the day and every day of the week. This office work continued at the same high speed all through the five weeks of the campaign. It is quite essential to the conduct of the operation as a whole. The general plan involves the co-ordination of every modern method of publicity, the press, the cinema, the organization of large rallies, weekly sermons by the diocesan clergy, for whose assistance draft notes are supplied to be used at their own discretion. Father Peyton himself never preaches a formal sermon.

The objective of the campaign is to get the greatest possible number of signed pledges of daily lifelong practice of the *Family* Rosary. To that end an army of laymen has to be enlisted and drilled. The first step is taken by the parish priest who selects a nucleus of two leading laymen. These co-opt one for every hundred families in the parish, and so progressively a group of male

parishioners is built up until there is one pledge-seeker for every five families. For these men a small handbook of instructions¹ is issued so that they may understand the right method of approach and know the answers to all the common objections. Every one of us can see many of those objections immediately, but I have never found the organizers at a loss for a satisfactory answer. A priest wholeheartedly in favour of the work may think that he can improve on this method or short-circuit it, but Father Peyton attaches the greatest importance to its meticulous observance. By Passion Sunday, 11 March, we had in the diocese about 7000 of these layworkers. Every one of them took the pledge himself before he started on his rounds. As they numbered one for every five families we had 20 per cent of the diocese enlisted before the house-to-house work began. And when it began the women came into their own, for they were called upon to maintain a living rosary in their parish for the success of those who were pleading Our Lady's cause.

But what was Father Peyton doing all this time? He was setting the diocese on fire with love for Our Lady and zeal to spread the Family Rosary. We had six centres in various parts of the diocese. He arrived by air on the morning of Monday, 12 February. That afternoon he addressed the combined groups of three (parish priest and two lay leaders) drawn from this area. He made a separate address to the teachers of the district, explaining again to them the meaning of the crusade and insisting on the extreme importance of enlisting the aid of the children. He also showed some of his beautiful films. On the successive days of that week we made similar visits to Preston, Blackpool, Grange, Carlisle and Whitehaven. (We are very proud of our lakes and mountain passes, but they do not show their most inviting aspect in February rain and snow!)

In the meantime the films were being shown all over the diocese, occasionally in large cinemas, oftener in parish halls or in schools. There must be comparatively few Catholics who have not seen them, and very many non-Catholics have. In view of that fact I need not enlarge on the beauty, dignity, and reverence of the acting of the Hollywood stars who have freely given of their best for this purpose.

All that was purely preliminary. A week later we started

again and during the next two weeks we held rallies in each of these sections. Each rally lasted for about an hour and a quarter, during which there were short speeches by two laymen and the Bishop and the main address by Father Peyton. We began in a large theatre in Morecambe which was packed by 3500 listeners. At Cleator in Cumberland 4000 people stood in silent rapt attention in the keen open air from 8 to 9.15 p.m.; at Preston on a Sunday afternoon 20,000 people stood in a covered market-place and in the adjoining streets; next night at Carlisle there were 4000 in another covered market; on the following Saturday 5000 stood at dusk in a wind-swept football field at Barrow-in-Furness; and on Passion Sunday afternoon we had a glorious rally of 5200 people in the comfort of the Opera House and Winter Gardens in Blackpool. The owners of these places invariably gave us the use of their premises either completely free of charge or at a nominal fee. After every one of these rallies Father Peyton was literally mobbed by those who had been so deeply stirred by his words.

The full campaign is not yet over. Pledges are being gathered this week as I write. But I know that Father Peyton has accomplished his task here. The diocese is on fire for the Family Rosary. One almost feels the influence of the grace of the Holy Ghost "as of a mighty wind coming". Everywhere men and women are talking of the Rosary as the defence of the integrity of the family, the one remaining hope of international peace; and thousands of families have already established the Rosary in their homes.

But how explain it? The technical organization, the massive impact of press and films, the enthusiasm of the rallies? They have all been important, but let it not be thought for a moment that there was any trace of traditional "revivalism" in the rallies. Not one ranting note was ever heard from Father Peyton, but always the lovely lilt of a gentle Mayo tongue married to an American idiom. I heard his address over twenty times in four weeks. I say "address" for it was substantially the same on every occasion. No man is more intolerant of repetition than I am, but this was not disc-like repetition. Moreover there was constant repetition of phrases and words in the very address itself. I should think the speaker broke every technical rule that pro-

fessors of Sacred Eloquence ever expounded. The style brought back twenty-years-old memories of Gertrude Stein or recalled the more everyday literary experience of the brief responses at the Little Hours (*Christe Fili Dei vivi*, etc.). But every now and again came a soaring period which was complete and beautiful in itself. Even then all was quite artless, unstudied, simple, sincere; and yet well known and practised orators listened, delighted and deeply moved. What did they think of it? What did Lacordaire and the French Academicians think as they sat at the feet of the simple catechist of Ars? What is the secret? Father Peyton himself publicly attributes all his success to prayer: the Mass first, the prayers of priests, religious and the faithful; the "pledged" sufferings of the sick.

Truly God can use any instrument for His work if that instrument is sufficiently humble and docile. (We preachers must never forget the story of Balaam's ass!) But He does usually fit the instrument to His ends by special endowments. By every test except the final one of holding, convincing and moving an audience, Father Peyton is no orator. Then what is his secret? I don't think he knows; nor do I. But might one find a clue in the following lines?

All that I know Of a certain star
Is, it can throw (Like the angled spar)
Now a dart of red, Now a dart of blue;
Till my friends have said They would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; Like a flower hangs furled:
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me; therefore I love it.

That may be it, Father Pat; you open your heart to us.

✠ THOMAS EDWARD,
Bishop of Lancaster

LINGARD AT HORNBY

FOR most of its way, the top-road from Lancaster to Kirkby Lonsdale keeps to a steep ridge. To the west lies the Bay, fretted into all manner of smaller bays by richly wooded promontories: and above and beyond are the tumbling peaks of Lakeland, with Helvellyn and the Langdales prominent among the rest. To the east the country is barer, as it climbs towards the Yorkshire moors. Yet the view is just as dramatic. The Lune, twisting and turning through the valley, is joined by the Wenning in the very centre of the picture. And just above this meeting of the waters, among beech and elm and oak and ash, a sturdy church tower mothers the cluster of roofs which is Hornby. Standing sentinel on its height is the perfect castle for a fairy story. And for back-cloth the people of Hornby have chosen the noble mass of Ingleborough, as the Greeks when they built their theatre at Taormina chose the great cone of Etna.

Here Lingard came on 3 September, 1811, and here he stayed until his death just before midnight of 17 July, 1851—almost forty years. Into this seeming backwater rolled the grand carriages of notabilities, bent on seeing "th'ould doctor", as the villagers proudly called him. In the last year of his life, he wrote: "To-morrow, the Archaeological Association has a field day from Manchester to Hornby. Shall I lie in bed all day? Some of them will assuredly call to see that antique piece of goods called J.L." And call they did, breaking in on him "by shere force" and paying him the elaborate compliments of their day, which he was too deaf to hear. Jerdan, editor of the *Literary Gazette*, Wright the antiquary and Pettigrew the surgeon were only the last in a long queue. Every time the Assizes were held in Lancaster, Brougham and Scarlett and Pollock and other leading lights of the Northern Circuit would never fail to reserve a day for driving over to Hornby. Jeffrey, the first editor of the *Edinburgh Review*, made the pilgrimage, and artists like Skaife the miniaturist and Ramsay and Samuel Lover, each determined to secure sittings from Lingard.

When the succession to Hornby Castle was in dispute, it is perhaps not surprising that this country priest should appear to

give evidence. But it is surprising that he should also bring gruff Wordsworth and nervous Southey into court as witnesses, and brief them himself. Under Lord Melbourne's Administration, he was granted £300 from the Queen's privy purse. Indeed, he became one of the sights of England, and people would travel to Hornby in the hope of seeing him at a window, much as folk today dally outside Buckingham Palace on the vague chance of catching a glimpse of the royal family. Royalty are born great, even though they may deserve greatness; and London is London and has been for more than a thousand years. But I speak of a Catholic priest in the days when, as Newman said: "Catholics in England (were) cut off from the populous world around them, and dimly seen, as if through a mist or in twilight, as ghosts flitting to and fro, by the high Protestants, the lords of the earth. . . . One and all of us can bear witness to the fact of the utter contempt into which Catholicism had fallen by the time that we were born." And I speak, not of London, but of Hornby, a remote village even today, but how much more remote in the days of coach and post-chaise.

This fame came to him, of course, through his historical writings, and it is not my task to appraise that achievement. But what is of present moment is to set his work against the rural background in which it was achieved. We are familiar today with the notion of a scholar always to be seen in the reading-room of the British Museum, or living in one of our universities where well-stocked libraries, like the Bodleian or Rylands, are easy of access. Lingard, instead, lived in Hornby and most of his researches were conducted before the coming of railways or telegrams. Yet he it is who established the historian's contract, never to make a statement for which he lacks authoritative contemporary evidence. It was not merely that he slaughtered his predecessors, such as Hume, by the light of this elementary principle of historical writing: at the end of his life he was still ready to show up his juniors, Macaulay, Carlyle, Miss Strickland, because they continued to sin against the light.

Moreover, he lived before the publications of the Record Office and before Leo XIII opened the Vatican Archives to scholars. How then did he amass his amazing knowledge of sources? By enlisting the aid of a host of friends in key positions:

Gradwell in Rome, Charles Butler and Turnbull in London, and others in Paris, Seville, Madrid, Valladolid and elsewhere. Hence his voluminous correspondence, compounded equally of questions and directions. Lingard is the father of scientific English history. His isolated geographical position gave him the peace of soul which a true scholar always needs. But in everything else it would seem, at first sight, to have been nothing but a handicap.

Add to this that he was the confidant of men in the conduct of varied practical affairs, that his opinion was sought by the authorities at Ushaw, by Charles Butler and the laymen who were fighting to achieve Catholic Emancipation, by Bishops and Cardinals and even Popes. Consider, besides, that everyone in Hornby, whether Catholic or Protestant, who found himself in any difficulty, fled with it to Lingard, so that nothing could happen in his bailiwick without his coming to know of it; and a remarkable portrait emerges. Here was a man who buried himself in the heart of the country, who deliberately cut himself off from the press of human traffic, but who by high quality of character and intellect, as exercised through his pen, became not only a local personage but a national, even an international, figure. So much so that, when Pope Leo XII reserved a Cardinal *in petto*, all Europe fell to wondering whether Lamennais or Lingard were the man. Therein is his paradox, and the measure of his achievement.

At the risk of underlining the obvious, I must repeat that he lived at Hornby. A Catholic priest of lowly birth in the days when aristocratic Catholics were only putting timid heads above ground, a Catholic priest who was deprived by geography of all opportunity to mix in the social circles which counted, a Catholic priest in a small village where wet weather in summer meant isolation almost as complete as that caused by snow in winter, John Lingard rises triumphant above all these disabilities, so that England and the whole world must perforce take notice of him. His has been a famous name among us for many a long year. But do we realize, even yet, how great a man he was?

His house is still there and his garden, the chapel which he built, and the room in which he worked; but the Chippen-dale furniture with which Mrs. Fenwick endowed the Mission

has, alas, long been sold. There are still pear trees against the south wall outside his window, and the acorn which he brought from Trasimene has grown into a giant oak. His sun-dial survives, and the scene is the same, unspoilt by industry. The house is on the main road running through the village, yet stands back from it, and is masked by a plain building, which Hornby plans to demolish this year. It has something of the modesty which still clung to the *gens lucifuga* after three centuries of persecution and the Penal Laws. But inside, the hall is spacious and the rooms are generous. There is style about the place and light and air.

Only the width of the road divided him from the Stanley Tower of the parish church. The entrance gates of the castle were a stone's throw from his door. The Squire and both the vicars, who held the living of Hornby in his time, were his dear friends. And when he died, his Protestant admirers set a tablet in the wall of the parish church to commemorate him.

IN MEMORY OF JOHN LINGARD D.D.
THE LEARNED AUTHOR OF THE HISTORY OF ENGLAND
AND OF THE ANTIQUITIES OF THE ANGLO-SAXON CHURCH.
HE DIED AT HORNBY XVIII JULY MDCCCLCI
AGED 82
AND WAS BURIED AT USHAW COLLEGE, DURHAM.
QUIS DESIDERIO SIT—MODUS TAM CARI CAPITIS?

They got his age wrong, for he was only eighty. But the quotation from Horace's Ode to Virgil was apposite. Indeed, what shame or measure could there be in grief for one so dear? The whole thing is unique. Can any other instance be cited of a Catholic priest having a monument erected to him in modern times in a Protestant church? Lingard's prerogative—just once again!

He used to have a walk in the garden before his breakfast and then sat down to letter writing. The rest of the morning was spent on his studies, and the afternoon in visiting his people. I can find no record of his working again at night, but he must often have done so to get through the astonishing amount of writing—letters, history, numerous controversial tracts—which

reflect the happenings of his own time as well as of older days. The records speak only of his playing whist of an evening with his neighbour, Dr Murray, or dining out with the gentry, who never thought a party complete if he were absent. One party he gave himself every year on Christmas Day to the children of the neighbourhood, and it was a riot from start to finish. He loved children and they loved him. Despite all that he had to do, he spared the time to write birthday greetings in rhyme to many a small person, or lengthy valentines. An extract from one sympathizes with Eliza and Agnes Murray, aged ten and twelve years, because they only knew aged or married men, like the Squire and the Vicar and himself.

'Twas at the dear shrine
Of Saint Valentine
In a boudoir of Hornby Hall,
That two sisters fair,
With black glossy hair—
And with eyes to match it withal—
In tones of complaint
Begged with tears of the Saint
As he prized the nuptial knot,
To relieve them of pains
Which bamboozled their brains
With regard to their future lot.
For Dawson and Fogg
Had gone the whole hog;
And the Doctor was old
And his heart was so cold;
Where then, oh! where, were husbands to be got?

To Eliza he sent the following singular letter about a favour which the girl's governess had done him.

Dear Miss El., Miss El., Eliza—The Doctor has been confined to his bed, to his bed, his bed-gown, and been feeding for two days upon pap, feeding upon pap, upon pap-papistical trash. If, therefore, you have a cap, have a cap, a cap-capacious mind, you will see that this is not a base, a base, baseless excuse, but see that with so many aches he cannot wait upon Miss Acke,

on Miss Acke, Ackerley, to thank her for loading herself with a pack, with a pack, a package for him from Liverpool.

I am, my dear Miss EEL, your devoted slave,

Fresh-ling, salt-ling,

JOHN LING-ARD.

The humour of one age does not always appeal to another. We are not today, for instance, enamoured of practical jokers. But Lingard certainly was one. As we have seen, his house was a show place along the coach route, "and the driver would often slacken speed as he passed, and point out with a flourish of his whip to admiring passengers the home of England's historian; and happy were they if they could catch a glimpse of the great man himself. Lingard thought it a pity to deprive them of scope for their admiration, so one day about coach time he dressed up Ettie (his dog) in some of his clothes, put his hat on her head and his spectacles on her solemn face, and thus attired he placed her on a table by the study window in full view of the road. There was much ado when the coach passed, for the passengers—not one of whom probably knew the Doctor by sight—had caught a rare glimpse of the celebrity. There was a doffing of hats and a waving of handkerchiefs in greeting, but Ettie was none the wiser and Lingard none the worse."¹

Everyone who knew him speaks of his eyes as merry. Eleven years before he died, he is described as having "a handsome face and figure, which was not inclined to stoutness even in his old age. In height he was above the medium—perhaps five foot ten." His sense of fun and his abiding common sense preserved his humility, a quality without which the celebrated are unbearable. His dignity was innate; it did not need to be buttressed by the ponderous. He remained throughout natural and unspoilt. As has been finely said: "He never let his opinion of John Lingard get out of hand and run away with him. He was the public recorder of England's history, but he was also a member of the village select vestry."² Perhaps, after all, Hornby did more for him than give him peace and tranquillity. That simple farming community, which gladly took his scholarship on faith,

¹ Rev. Richard Bilborrow in *The Ushaw Magazine*, July 1910.

² *The Ushaw Magazine*, in the already cited article.

nevertheless had a shrewd eye for all cant and pretence. They were too straight and natural themselves to bear patiently the posturings of insincerity. These were the folk to whom he preached, whose confessions he heard, at whose death-beds he assisted. They were as good for Lingard as he was good for them. His country acquaintanceship included many genuine characters wise as well as ridiculous, shrewd as well as silly, tolerant as well as narrow. One does not need to live in a large city to know human nature. Mr Bennett and Mrs Poyser were both rural philosophers, whose philosophy had its roots in reality rather than in any abstract tidiness of mind.

This influence of his circumstances may well have had an effect also on his writing. It is curious that, although in so many things a man of his age, he reads today more easily than most of his contemporaries by reason of his relative simplicity of style. Had he lived in London, he would probably have reflected the transient fashion of some literary coterie. Instead, he lived in Hornby where nobody bothered to be literary. And the gain was all his. One is almost forced to the conclusion that while his isolation made it more difficult to gather the evidence he needed, in every other respect that isolation has served the permanence of his reputation. Hornby was more important than either he or his biographer could be expected in the beginning to suspect.

Whatever anybody else may think about all this, Hornby itself has no doubts. And therefore, on Sunday, 10 June, the Castle and the village are prepared to let themselves go. All the Bishops will be invited to assist at a High Mass in celebration of the man who prepared most of the historical evidence which procured the restoration of the Hierarchy. The village itself will commemorate¹ the most famous man who has ever lived there, and in making that statement I do not exclude the victor of Flodden. This article is a humble tribute from an English College man to the priest who restored the Venerable to the Secular Clergy of England.

So often when one goes on pilgrimage to a shrine, one finds

¹ There will be a garden fête at the Castle on Sunday, 10 June, 1951, and an exhibition of Lingard relics. Visitors will be able to see the room in which he did all his writing, the famous desk, his table and chair, the couch on which he died, his jubilee cross and other items of interest. The tablet in the Parish Church is being cleaned and restored.

little or nothing of the spirit of its originator. Lourdes today seems leagues removed from the triumphant simplicity of Bernadette. Assisi is rewarding not in the basilica of Saint Francis, but in the Carceri and San Damiano: and how many pilgrims get so far? Ravenna is a joy because the stress of events has left it high and dry, and so we can still see what a city of Justinian's time was like. The same thing applies to Subiaco: we can find Saint Benedict there, whereas he escapes us at Monte Cassino. I have never been to Ars: so I know nothing of what it has to tell about its famous Curè. But I have been to Hornby and I know that anyone who goes there with a historical imagination will find Lingard.

It is not so long ago that I stood in the bunker in Berlin where Hitler died. But the destruction is such that I could not, with the best will in the world, reconstruct that Wagnerian scene. There is no destruction in Hornby. Few places can have changed so little since the lifetime of the person who has made them famous. We Catholics owe a great debt to the village which took our great man to its heart; which gave him love as well as a livelihood, and happiness as well as a home.

RICHARD L. SMITH

THE ARK OF THE COVENANT

WHEN the Assumption had taken place, one wonders how those who knew of it could ever come to stop telling of it. But that is part of the general lack of appreciation of particular facts in the ancient world. Mark's gospel is fullest of these, and it was the least popular gospel in antiquity, not winning the attention of a commentator for centuries and being regarded as decidedly inferior to the sublime theology of St John and to the preaching of Matthew. What happens to Alcibiades, said Aristotle in his *Poetics*, is not tragedy, because it lacks that universal

quality which can be seen in the working out of a divine retribution or in some other story of pity and fear. No doubt that in the dogma as we have it there are elements of universality, in its relation to the general resurrection of the dead, or its dependence upon the Incarnation, which are precisely what the speculative theologian still finds interesting about it, but in its substance as a statement about what happened to Our Lady at the end of her life, it would not excite among the earliest Christians the same interest, or anything like, which it does today. The deaths of St Peter and St Paul did not tempt Luke's pen to write a continuation of *Acts*, and yet they had been the heroes of his story. The cult of the happy ending had not begun. In fact, when Christian theologizing began, the main care was to show how everything in the Old Testament was brought to completion in the New, how all the details of Jewish legislation had a counterpart in Christian teaching. Ruminants and cloven-footed animals were found by Irenaeus and Clement of Alexandria to represent various kinds of hearers of the gospel. The heifer of sacrifice is Christ, says the *Epistle of Barnabas*. Into such a mentality we may find it hard to enter; we can at least acknowledge that it existed and allow for it.

The Epistle to the Hebrews, in spite of its long exposition of the superiority of the New Covenant to the Old, refrains (9.5) from going into details about the way in which Christianity can claim to enjoy the counterpart of the Tabernacle with candlestick and shewbread and of the Ark with its manna-pot and tables of the Law. Had St Paul dilated on these, it would not have been necessary for the Church to go through all the travail of development which has preceded the definition of the dogma. St John (Apoc. xi, 19) saw the temple of God opened in heaven and in it he saw the Ark of the Covenant, but again he did not stop to explain his vision for our benefit. The Apostolic Fathers do not mention the Ark, though Clement and "Barnabas" discuss the Covenant at some length. In the Apologists there is one passing reference to the Ark made by Justin, but no attempt to ascertain its significance in Christian typology. It is only towards the end of the second century that such discussion begins.

Tertullian in his diatribe against crowns (*De corona* 9) makes

the point that in the Old dispensation it was never the custom to crown the Ark or the candlestick or the altar, either at their first dedication or at the restoration of the temple. He then continues: "Now these were types of ourselves, for we are the temple of God, the altar, the lights and the vessels, and therefore it was here foreshadowed that men of God should not wear crowns."¹ In one sweep he appropriates all the worship of the Tabernacle as belonging in type to the Christian dispensation, but again he cannot stay his argument to tell us the details. But Irenaeus does. In a fragment of some work written against the Valentini-ans he declares plainly: "That Ark is shown to be a type of the body of Christ pure and undefiled, for just as that Ark was gilded with fine gold both within and without, so too is the body of Christ pure and bright, adorned within by the Word and guarded without by the Spirit, so that from these two the brightness of the natures may be manifest."² It is scarcely possible to determine in what context Irenaeus made the assertion. When the new Gnostic treatises from Egypt have been deciphered, it may be time to assess the bearing of this statement about the Ark upon the views of Valentinus, but as he seems to have regarded the human soul as destined to be the bride of an angelic spirit after death, no doubt Irenaeus wanted to maintain the Christian doctrine of the resurrection of the body in some way, and thus fell to using the example of the body of Christ. It is characteristic of Irenaeus to associate the Word and the Spirit so closely; elsewhere he calls them with great daring the two Hands of God.

With Hippolytus the definitive step has been taken and the Ark is brought into relation with the Blessed Virgin for the first time in extant patristic writings. But first it is necessary to see what the Jewish belief about the fate of the Ark was and about its quality. After the disappearance of the Ark at the time of the Babylonian invasion, the Jews began to circulate stories of its permanence to the end of time. One of these is recorded in the second book of Machabees (ii, 1-8) where a story of the hiding

¹ "Atquin si figurae nostrae fuerunt—nos enim sumus et templa Dei et altaria et luminaria et vasa—hoc quoque figurate portendebant homines Dei coronari non oportere."

² Fragment 8 in Harvey for the Latin and Greek, and frag. 25 among the Syriac fragments. This is not one of the forged fragments.

of the Ark by Jeremias in a cave of Mount Nebo is related and it is reported, on the strength of certain apocryphal writings of Jeremias, that he cursed his followers for forgetting the location of the cave and told them that the Ark would not be discovered until God should gather His people together again, at the end of time. This citation of apocryphal documents does not, of course, involve the Scriptures in error, but it does indicate the common Jewish belief about the durability of the Ark, a belief which reappears among the Moslems, who have it from a cousin of Mahomet that the Ark is at the bottom of the Lake of Tiberias and will not appear therefrom until the end of time. Certainly the passages in Exodus (xxv, 10, and xxxv, 24) and Deuteronomy (x, 3) show that the Ark was to be of wood that was incorruptible. The *setim-wood* of our translation is rendered in the Septuagint by the common adjective *incorruptible*, as if the translator was not bothering to find out the exact species of tree used, knowing that the main thing was the permanence of the wood. Modern experts on the trees of the Holy Land say that the *acacia seyal*, which is the tree designated by the Hebrew text, provides a very hard and close-grained wood of a fine orange-brown colour with a darker heart that is perfectly adapted for cabinet-making. Herodotus (ii, 96) speaks of acacia-wood as being used by the Egyptians for their boats and later Jewish lore in the Talmud makes out that God revealed the existence of the tree solely for the purpose of supplying wood for the Ark. Jerome must have examined the tree, for (*in Joel* 3: PL 25, 986) he says that it is found nowhere in the Roman empire save in the desert of Arabia (i.e. Transjordan), which he had visited.

This Jewish background was certainly taken over by the Christians in their interpretation of the Ark as a type, for the Greek Fathers, using the Septuagint, could hardly do otherwise when the translation forced this interpretation upon them. Hippolytus is our first witness of this transfer. He writes: "Yes, and the Ark from incorruptible wood was the Saviour Himself. That incorruptible and undecaying tabernacle of His declares itself by this, that it produced no corruption of sin. For the sinner makes acknowledgement, saying: My sores are putrified and corrupted because of my foolishness. Now the Lord was without sin, being in His human nature from incorruptible wood, that

is, from the Virgin, and being sheathed as it were with the pure gold of the Word within and of the Spirit without."¹

The progress made by Hippolytus with the typology of the Ark is to have made it clear that the body of the Virgin supplied the incorruptible wood out of which that body of Christ was fashioned to which the Father had riveted the gold of the divinity. Had Hippolytus put to himself the question: What happened to the incorruptible body of the Virgin, he would have found himself in the middle of the theology of the Assumption. But, as far as his extant writings go, he did not. What is perhaps of more immediate significance, he saw no obstacle to taking the step forward from the position of Irenaeus and asserting that the setim-like incorruptibility belonged not only to the body of Christ but also to that of His mother from whom He drew His own body. One would not go so far as to say that Hippolytus envisaged our dogma of the Assumption in all its sharpness of outline, but he had that root of knowledge in his mind which allowed him, traditionalist as he was, to trace out this bodily incorruption to its source. In doing so, he has not invented an explanation for the Ark of the New Covenant alternative to that given by Irenaeus, but has simply prolonged the line of thought already visible in his predecessor.

After Hippolytus, Origen. In his *De principiis* Origen gives a list of matters in the Old Testament which, as reasonable men not puffed up with pride will be content to allow, defy them, so that they cannot find fulfilments for them in the New. Among these he sets down the matrimonial affairs of Lot, Abraham and Jacob. But when one comes to the making of the Tabernacle, everyone is sure, he says, that it has a fulfilment in the New Testament, but it is easy to make mistakes in working out the details.² He does not say that this is well nigh impossible, but that one sometimes makes mistakes. In the fragmentary *Commentary on the Psalms* (published by Cadiou in 1936: Budé, Paris,

¹ The fragment is given by Theodoret from Hippolytus' commentary on Psalm xxii, 7. I have transposed the words *within* and *without* from the Greek text as given in G.C.S., *Hippolytus*, I, ii, 147, thus bringing the text into line with Irenaeus and with what I feel bound to regard as the sense of the passage. Left in their original places the two words make nonsense of the passage, and they are easily confused by a scribe.

² The passage is preserved in Greek and Latin, but Rufinus has not rendered it with complete accuracy. See G.C.S., 309, 3-13 = *De Princ.*, IV, 2, 2.

p. 127), Origen notes, when he comes to the words of Psalm cxxxi, 8: Arise, Lord, into Thy rest; Thou and the Ark of Thy sanctification, that one must seek out whether this mention of the Ark refers typically to the rising up and entering into rest of any rational animal. There were various Assumptions told of in myths of Jewish origin, Moses, Isaias and Baruch being among the favoured ones. Two of these were certainly known to Origen, for he quotes them, and in his tantalizing brevity he hints that his hearer must try to find in an event of this kind the true type of the Ark. Origen may thus be claimed as the first to attach this text of the Psalms to the question of the Assumption, though he has not apparently seen how, if the Ark is the type of the Mother of Christ and if this text is a description of what happened to that Ark, he has already the doctrine of the Assumption in its broad outline before him. Once the ideas of Hippolytus and Origen are fused in a single mind or brought to confrontation, the development which led to the dogma will have taken place. In the meantime the two ideas remain for most of the Fathers in the condition of what Scotus might have called *propositiones quiescentes in anima*. A similar phenomenon can be observed in the history of the dogma of the Immaculate Conception, and for this perhaps I may refer to what I wrote on the subject in *The Month* for September-October 1946, pp. 366-73.

Most of the commenting upon Scripture which the Fathers undertook was done from the pulpit before the assembled Christian people, not stored away in books which only the learned read. It is not surprising then to find that the people, by their applause or murmuring, could act as a check upon the introduction of new theories which went against tradition. In much the same way they guarded the faith by observing how the lector read to them the extracts from the Scriptures. When manuscripts had no punctuation and no paragraphing, it was only by a long apprenticeship that a lector could master the true rendering of a text, and there would always be some of the elderly Christians in the congregation to notice if he introduced a new or curious way of taking the well-known phrases. The next group of evidences, which consists of extracts from sermons, is therefore of much greater importance than might at first appear. If the people accepted what the preacher said, however strange

it seem to us, then it was not regarded as being a departure from the traditional faith.

St Gregory the Wonder-worker has left no great body of writings behind him, and those which bear his name are not all to be accepted as authentic, but there is one sermon on the Mother of God which has every sign of being authentic, though it is not often considered.¹ In this sermon (par. 13) Gregory compares Our Lady to the temple of God and to all its furnishings. She is "an honourable temple of God and a shrine most pure, and a golden altar. . . . She is the incense of oblation and a precious vase bearing the true nard, yea and the priestly diadem". It does not seem unnatural to suppose that the shrine (as the Armenian version has it) was meant to be the Ark. Later on in the sermon it is said that: "As purse of the divine mystery the holy Virgin made herself ready, in which the Pearl of Life was enveloped in flesh and sealed." The Pearl and its purse, the Law and the Manna in the Ark, both are images which reflect the relationship of Son to Mother, and both are found together in the later sermons of the fifth century. Whether Gregory or another was the first to set them before the faithful, it is fair to say that the audience of Eastern Christians in the late third century did not reject them. Brought up on the *Odes of Solomon* and such earlier Christian rhapsodies, they cannot have felt the strangeness which a Western mind finds in such language. For its content, they had tradition to guide them.

Hilary of Poitiers, a few years before his death in 367, commented upon all the Psalms and in dealing with Psalm cxxxi, 8 (henceforward the *locus classicus* for the Assumption tradition), he says: "We recall that the Ark of the Covenant was gilded over within and without. In it were the tables of stone, the holy writings, the book of the Covenant, the *gomor* of manna. But all this is the figure of that body which the Lord took to Himself, that summed up all the mysteries of the Law. Now united from divine spirit and fleshly origin, it is gilded within and without—for the Lord Jesus is in the glory of the Father—and it holds the

¹ It was translated from the Armenian by F. C. Conybeare and published in *The Expositor* for 1896, Vol. III, pp. 161-73. It is not extant in Greek or Syriac. As Conybeare remarks, one cannot go against the ascription of authorship which is given on the manuscript without having good reasons, and so far these have not been forthcoming.

eternal manna—for He is the living Bread—and keeps within it the book of the Covenant and the tables of the Law—for in Him are the words of Life.”¹ Hilary confines himself to the likeness of Christ’s body to the contents of the Ark and does not mention the incorruptible wood from which it was made, but he is running true to the tradition of Irenaeus, while developing another aspect of it which will make the identification of the Ark itself with the Virgin more easy than before.

There are two sermons from Jerusalem, one by Hesychius, who was made priest in 412 and died about 450, and the other by Chrysippus, who came from Cappadocia and was made priest about 455, dying in 479. Both follow the same line of thought about Our Lady, and it has been supposed² that they were probably copying each other. What is much more likely is that they are both following the scriptural selection used upon the feast of Our Lady at Jerusalem in their time. The coincidence of the passages they both quote with the order of service of that feast is striking. The Armenian lectionary which Conybeare published (*Rituale Armenorum*, Oxford, 1905, pp. 526 and 511) gives the following entry for 15 August: “The day of Mariam Theotokos. At the third milestone of Bethlehem is said Psalm cxxii, 8: Isaiah vii, 10–15: Galatians iii, 29–iv, 7: Alleluia: Psalm cx, 1: Luke ii, 1–7.” Both sermons, after some preliminaries, lead off with the Psalm-text about the Ark, and then work through Isaias³ and (more or less) Galatians. Hesychius glances at Psalm cx, 3, while Chrysippus is busy with the *Audi, filia*, and then both come to the same gospel. The thing cannot be due to chance. Conybeare guessed from certain calendar agreements that his Armenian evidence might go back to 464–8, but all that is certain about it is that it is very ancient and that it does reproduce the practice of the Church in Jeru-

¹ “*Et quidem arcam testamenti meminimus intus ac foris auream, ubi tabulae lapidum, ubi sanctae litterae, ubi liber testamenti, ubi gomor mannae. Sed haec omnia eius quod Dominus assumpsit corporis species est, omne in se sacramentum continens legis. Nunc et deitatis spiritu et origine carnis unitum intus scilicet et foris aureum est—est enim dominus Iesus in gloria dei Patris—mannam in se aeternam continens—ipse enim est panis vivus—testamenti intra se tabulas et legis librum conservans—sunt enim in eo verba vitae.*” C.S.E.L., 22, 674.

² See a note by Père Martin, S.J., in the *R.H.E.* (Louvain), 1939, pp. 54–60. He dismisses the idea that both sermons depend upon a common original without really giving it a trial. The sermons are in *P.G.*, 93, 1460, and *P.O.*, 19, 338.

³ Hesychius speaks of Isaias as having just now proclaimed his prophecy. This must have been at Mass.

salem. It agrees with the Bordeaux pilgrim very largely, and she was in Jerusalem in the year 393-4. Can one think of the Church there starting its Marian liturgy in the fifth century with the words about the Ark? It would seem not to be improbable. When the *lex orandi* has thus seized upon the Ark-passage, it cannot be long before the dogma becomes explicit.

Chrysippus has no doubts about his text. "The truly royal Ark, that Ark exceeding honourable is the ever-virgin Theotokos, an Ark that received the treasure of the complete sanctification. . . . She is the Ark wherein are not the stone tables, but whose maker and in-dweller is the Lord." Hesychius is more poetical. "The Ark of Thy sanctification: the virgin Theotokos, surely. If Thou art the pearl, then must she be the Ark. Since Thou art the sun, needs must the Virgin be called the heavens," and thus we come for the first time to find the Blessed Virgin compared to the air we breathe. When such ideas were put before the faithful, it is not surprising that in the next generation or two the imagination of the Christian faithful¹ had elaborated a popular narrative about what happened at the Assumption. If we take the analogy of the apocryphal Acts and Infancy gospels, the time-lag between the preaching of the reality and the appearance of the fake is just about the length of two generations. Had we not known that this dogmatic development of Marian theology was going on in the fourth and early fifth centuries, we could be sure that something like it had occurred, being unable otherwise to explain the rise of the apocryphal Assumption-literature.

"It was not that the faithful read Psalm cxxxi, 8, and then proceeded to claim that God had by it revealed the bodily Assumption of Mary." One can agree with an American writer (in *C.B.Q.*, 1950, p. 376) who makes this comment. But when he goes on to give as the true reason for the development that took place the fact that: "Christian piety revolted against the idea that the body of Mary suffered the corruption of the grave," he leaves a further question unanswered. Why did it revolt? The patristic dossier given above may supply the answer to that. But there was another factor at work. John's vision of the Ark in heaven did not pass unmarked, though the Fathers were not

¹ The earliest manuscript of the *Transitus Mariae* dates from the end of the fifth century. See A. S. Lewis, *Studia Sinaitica*, XI, p. x.

very ready to comment upon the Apocalypse. To Victorinus of Pettau the Ark is the whole economy of salvation which is based upon Christ (in Apoc. xi, 19 = C.S.E.L. 39, 104). To Primasius in the sixth century (though he does not localize the vision) the temple-in-heaven is the Church but the Ark within it is the mystery of the Incarnation. "Christ at the destruction of that Ark of old carried the tables of the Law within Him, for He came not to annul but to complete the Law. All the promises of God are in Him; the golden urn holding the manna . . . and Aaron's rod, for *being born in wondrous wise of an undefiled Virgin*, He is declared to hold hidden *within the tent-house of His flesh*, which is like almond-wood, all the treasures of wisdom and knowledge. Hence the psalm: Arise, Lord, into Thy rest; Thou and the Ark of Thy sanctification."¹ When he passes from the end of the eleventh chapter to the beginning of the twelfth with its vision of the Woman clothed with the sun and of her child, Primasius allows that the vision can be understood of Christ born of Mary as well as of the Christian born of the Church, except for the fact that the birth of Christ was painless, while here the birthpangs are mentioned.² Christ and His Ark, the Virgin and her child; the contrasted roles of Mother and Son are sharply defined, but can we say that John did not see them so in his vision of heaven? When he describes the whole work of salvation as the setting up of the tabernacle of the Word amongst us, I think not.

There are other texts one might appeal to, such as the sermon which passes (perhaps falsely) as the work of St Gregory Wonder-worker (PG 10, 1152), and which Bardenhewer wanted to locate at the end of the fourth century; but the aim of this paper has been to present a line of patristic thought, not to give

¹ "Arca testamenti mysterium incarnationis Christi, qui ad mortem illius arcae et tabulas intra se testamenti gerebat, qui legem non solvere venerat sed adimplere. Quotquot enim promissiones Dei sunt, ait apostolus, in illo est. Et urnam auream habentem manna . . . et virgam Aaron, eo quod intemerata virgine singulariter novo ortu progenitus, intra tectorium carnis instar amygdalae omnes thesauros sapientiae et scientiae penes se habere narratur absconditos." Primasius Hadrumentanus *In Apoc.*, PL 68, 871.

² Primasius with the words *excepto cruciatu, quem in partu beatam Mariam non est credendum habuisse* gives a clue to what must have deterred many Fathers from taking the vision of the Woman as referring to Our Lady. Belief in the painless birth is witnessed as early as the end of the first century, and it runs through all tradition. The East so constantly depreciated the Apocalypse that the Latin tradition of its interpretation is more instructive.

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an exhaustive survey of the evidence. This line runs from the earliest Christian meditation on the typology of the Ark of the Covenant, which saw in it the body of Christ, through the extension of this idea in Hippolytus to the flesh of the Virgin whence that body came, to the final stage in such writings as the seventh-century sermon of "Modestus" (PG. 86, 3288-9), where the resting-place of the incorruptible Ark in heaven is seen to describe her privilege, the shadow of the Old Testament thus reaching to the point where it gave meaning to John's vision in the New. Once the children of the Greek-speaking East had begun to learn by heart that paraphrase of the psalms in Homeric hexameters which some of us still think belongs to Apollinaris of Laodicea (it is printed in PG. 33, 1513), the hold of the belief in the Assumption on the minds of the faithful can no longer have been in doubt. When he comes to Psalm cxxxi, 8, he turns it into a couplet which may be rendered:

Arise, Thou King of all; may rest be Thine:
Thou takest up with Thee the all-pure shrine.

J. H. CREHAN, S.J.

PASTORAL PRACTICES IN THE U.S.A.

PART II

Parish Bulletin: Public Address Systems

IN a previous article, when describing a parish office, I made mention of a duplicating machine, and said that it was of great importance because the Parish Bulletin was printed thereon. It now remains to describe a Parish Bulletin.

It is normally one sheet, of foolscap size, on to which are mimeographed all those things which we in England are wont to read out from the Notice Book. Times of Masses and services during the week; Mass intentions; meetings of parish societies; social events; notification of future mission or liturgical week or

course of special sermons; announcement of special collection next Sunday; banns.

These bulletins are placed at the back of the church, and all the people are trained to take one as they enter or leave. And they take it home, so that it is there for reference during the week. That is the essence of the system. The following are elaborations of it, some or all of which may be customary in any given parish. For there is no rigid uniformity—each Pastor does what he personally thinks best.

The paper on to which the bulletin is mimeographed may have pre-printed headings: e.g. Name of Church, Times of Sunday Masses, Saturday Confessions, or anything else which is the same every week. What we might call "the ordinary of the notices". The "proper" of the notices is then mimeographed on to the space which is left. Sometimes a sketch of the church is printed at the top (or a sketch of the proposed new church if the parish is being worked up to a building programme). In many parishes the titles of the films being shown during the current week at local cinemas are listed, together with their "grading" according to the judgement of America's "League of Decency". By this means the parishioners know what films they may safely attend and which they should avoid. Often there is a paragraph of personal message from the Pastor concerning some matter which he has particularly at heart, or some new custom which he wishes to introduce, or some old custom which he wishes to abolish. Sometimes there is a regular liturgical paragraph—notes on the chief feast-day of the ensuing week, or on the liturgical season. There may be an appeal from the Scoutmaster to all parishioners to attend a concert his troop will be giving; there may be mention that the school football team has won a victory or suffered a defeat. In some parishes are printed not only the deaths of the past week, but also the baptisms; not only the anniversaries of the coming week, but also the weddings. There may be a list of altar-servers for each Mass and each Benediction of the week. There are endless possibilities and varieties of procedure. All that matters is that the text of the bulletin should be compiled by Friday night: then it can be typed on to a stencil and mimeographed during Saturday.

A Catholic publisher has brought out a series of fifty-two interesting articles on the Liturgical Year, and has printed them, on one side only, on to foolscap sheets of mimeograph paper which priests may buy for the purpose of printing their weekly bulletin on the other side. Suppose, for example, that a Pastor prints 800 copies of his bulletin every week, he would buy from this publisher 800 copies of each of the fifty-two articles, using the appropriate one each week. They cost very little more than blank sheets because they are printed in large quantities.

The sample before me is very attractively printed in green and purple. Dated "November 27th, 1949. FIRST SUNDAY OF ADVENT". Under this title is a coloured diagram illustrating the "Liturgical Cycle". Then follows an explanatory paragraph entitled "A New Year begins". Succeeding paragraphs are headed "Key to the Liturgical Cycle Diagram". "Explanation of the Liturgical Cycle". "How the Church Year is determined". "Why Advent?" The margins are adorned with a "Vine-and-Branch" pattern, printed in green. The whole effect is very good, and the page is highly interesting and instructive. On the back of it is mimeographed the Bulletin of 27 November. For the next Sunday the date on the printed side will read "December 4th, 1949. SECOND SUNDAY OF ADVENT"—and the article may well be a further dissertation on Advent, or on the Feast of the Immaculate Conception; and there would be symbols, sketches, diagrams suitable to the material. The people find these articles interesting: they read them in church while waiting for Mass, if they are early; they take them home and read them: they learn a lot.

A Weekly Bulletin has a great deal to recommend it. For example, it eliminates altogether the time-taking business of reading notices from the pulpit during Mass. These notices are an intrusion into the Holy Sacrifice: they are liturgically out of place. It is surely undesirable to interrupt the Holy Sacrifice to say (*inter alia*) that there will be a whist drive in aid of the schools next Wednesday; that the Children of Mary are running a dance next Thursday; and that Joseph Bloggs, of 71 Low Street proposes to marry Mary Claggs of 81 High Street. "Wherefore if any of you know of any impediment . . ." What

has all this got to do with Holy Mass? If it is intruded into the Mass the tendency is (especially where long lists of intentions are read out) to omit the reading of the Epistle, or of the Gospel, or the homily, or two or three of these things. Yet Epistle and Gospel are parts of the Mass—God's message which ought to be delivered to the people. And as long as Holy Church makes us read these to the back wall in a language which the people cannot understand, there is need that we should read them to the people from the pulpit in their own tongue. And a homily or explanation of these readings rightly belongs in the Mass. Surely none of these ought to be squeezed out to make room for announcements of whist drives and dances.

Of course the people ought certainly to be informed of the whist drive and dance, as also of Joe Bloggs's laudable intention of conferring and receiving the Great Sacrament of Matrimony. But let them be informed by the printed rather than the spoken word. They so easily "don't listen" to Notices: that is why we sometimes have to "plug" particular items by tiresome and time-wasting repetitions. Also the people so easily forget details of notices even when they have heard them. They turn up to the dance on Thursday and are annoyed to discover it is not the whist drive. They come to Confession *at* nine o'clock on the eve of the First Friday when the Notice read out to them was that Confessions would go on *until* nine o'clock . . . and so on. Whereas if only they had had these things in typescript in a bulletin, they could have refreshed their memories by looking things up!

Moreover somebody might be away for the week-end, not be there to hear the Notices, and thus not know of the whist drive. But if her husband had a bulletin to bring home, she would read it and would find out about the whist drive.

To the objection that "people just don't read things" the answer is that they *do* read Church Bulletins. And that for two reasons. Firstly, it is "something they get out of the Church for nothing". And it is strange how many people cannot resist "something for nothing". Secondly—and this is the more cogent reason—the bulletin makes mention of *persons*. (The things people "won't read" are nearly always impersonal things.) From the Bulletin they can learn that "Mary Claggs has pulled

it off all right"—or that "Mrs Baggs has had her baby—it was baptized last week!" Oh, yes! they do read Church Bulletins! And if there really are some who pertinaciously refuse to read that the Children of Mary are running a dance next Thursday, then they are of a type who would not go anyhow, even if they were told from the pulpit that there was a dance next Thursday. So why tell them?

The Bulletin gives opportunity for careful consideration of the wording of announcements (often a matter of importance) and it ensures that all the people learn of something in the same words. In a Notice Book the mere fact is sometimes indicated in an abbreviated form, and the wording in which it is expressed is left to the occupant of the pulpit at each Mass. At times this can have startling results, as on the classic occasion when a raw young curate announced that "On Thursday Father Titus will carry on as usual with the Children of Mary: and next week's preacher will be found hanging in the porch." (*Se non è vero, è ben trovato.*)

So much, then, for Parish Bulletins, their nature and their advantages. I will now pass on to another feature wherein American practice differs from ours: and that is the frequency with which they use Public Address Systems.

Pulpit microphones, connected to loudspeakers in the church, are not unknown to us in England. But they are comparatively rare and are found only in very large churches. In America, Public Address Systems ("P.A. Systems", for short) are standard equipment in almost every church except those which are really quite small. And, moreover, there is frequently a microphone for use at the foot of the altar, and another (or several others) on the altar itself.

Before going to America I disliked preaching into a microphone. I felt it was a nuisance, that it restricted movements in the pulpit, that it "got between me and the people" and distracted the people who didn't know whether to listen to me in front of them or to the reproduction of my voice from behind them. I preferred to dispense with the microphone, to exert my voice as powerfully as possible, and hoped that by careful articulation I could be heard at the back.

But after six months of experience with American P.A. Sys-

tems I confess myself a wholehearted convert to the microphone. I do not find it a nuisance now that I am accustomed to it; it does not restrict natural movements in the pulpit if the "lapel-type" of microphone is used; and the people's attention is not distracted between two sound-sources (direct and reproduced) provided that both sounds come to them from more or less the same direction, viz. in front. It is so very easy to make oneself heard by everybody, employing so little effort of voice. After all, why make great efforts if there exists an apparatus that will do all the hard work?

Where P.A. systems are used in England it would seem to be the normal practice to have a fixed microphone in the pulpit, and to have several loudspeakers at the back of the church—for example, one on each pillar. The idea, I suppose, is that each loudspeaker speaks with very moderate loudness just to that section of the audience near itself. And so all are supposed to hear. But this plan has grave disadvantages. The preacher hears his own voice which he makes loud enough to reach those in the front part of the church; but he cannot hear his reproduced voice from the loudspeakers away down the church. Wherefore he lacks utter certainty that his voice is *de facto* being reproduced. That uncertainty, even though slight and merely in the background of consciousness, can be very disturbing, and tends to make him use too much power. Moreover, presuming that the loudspeakers are working, even though he cannot hear them, the preacher is aware that the people at the back see him in one direction and hear him from another. Which is a distraction. And nobody can be quite happy talking to people whom he knows to be distracted.

Americans have a different technique for their P.A. Systems, and I am convinced that theirs is right. They have loudspeakers *only* in front: normally just a pair of them. They are placed high up, attached to the roof or the pillars or walls somewhere about the plane of the altar rails. The preacher speaks into the microphone quite quietly, in a mere conversational tone of voice. But this voice is magnified so powerfully that it penetrates to every part of the church.

As a result the preacher does not hear his natural voice, but only his reproduced voice. Very soon he gets accustomed to the

conscious use of this reproduced voice, and finds it every bit as flexible and expressive as his natural voice. It then "feels natural" to make use of it, for it seems to belong to him and actually to *be* his own voice. It is not easy to make perfectly clear precisely what I mean, for the point is psychological and subjective. An example may help. You can push a billiard ball with your finger; you can also push it with a cue. The physical truth of the matter is that you can feel the ball with your finger (which has nerves in it), and you do not feel the ball with the cue (which is a dead piece of wood). Yet any experienced billiard player knows what you mean if you say that you "feel the ball with your cue". Well, that is what I find about the American technique of using a P.A. System. Just as the cue becomes (subjectively) an extension of the tactile system of the billiard player, so also does the loudspeaker become (subjectively) an extension of the vocal system of the preacher. He feels *himself* to be speaking out of that loudspeaker; it is no longer something *between* him and his audience, but something *through which* he attains direct contact with his audience. He has an "aural illusion" that *he* is speaking to the people (whereas in fact he is speaking to a microphone, and loudspeakers are speaking to the people). That illusion is exactly what he *needs* to feel: that he has direct contact; and it is precisely that illusion which is not given by the English technique of placing loudspeakers far back and using but little of their power.

Moreover the people experience two equally useful and desirable aural illusions. One is that the sound they hear is coming from the preacher (whereas it is not: it is coming from the balanced pair of loudspeakers in the roof or the front corners of the church). This is because they see the preacher in front of them, and they hear the sound from in front of them. But the sense of direction for sound, being the psychological synthesis of the differential effects of sounds received in two ears, is not sharply defined. It is not clearly discernible, from listening only, whether the sound comes from "in front on the level" or "in front from above". The fact that it is "from in front" is about as much as the ears alone can determine. But the eye *sees* the preacher in the pulpit, which is more or less in front. The mind then attributes the "vaguely-from-the-front" sound to the "accur-

ately-seen-in-front" preacher, so that it *seems* to be coming from his very mouth. Which banishes the sense of the artificial, and makes it "sound natural". No distraction of seeing in one direction and hearing in another!

The second aural illusion is that the powerful sound of the loudspeakers, "reaching from end to end mightily", is not a loud sound at all. It is no burden on the ear. Why not? Because the preacher makes no vocal effort. He is truly speaking in an easy and effortless voice. And the apparatus reproduces this voice—including its easy and unstrained quality. Hence the result is easy to listen to—no strain whatever. If the preacher actually emitted from his mouth sounds having the same power (measured in decibels) as those which proceed from the loudspeaker, he would be shouting with terrific effort. The people would find it intolerable to be "shouted at" like that; it would be a burden to their ears. But if the preacher speaks with ease, they listen with ease. It doesn't "sound loud" to them, even though it penetrates to every corner of a large church. This is a most useful aural illusion!

My advice, then, to any priests who have got P.A. Systems placed in the English manner, and are not happy about them, is just this: Abolish all your loudspeakers except two: place these up in the roof above your chancel arch (if you have one), or high up on the walls or pillars above the ends of the altar-rails. Abolish your fixed microphone and replace with a lapel-microphone—a little thing which clips to your surplice or chasuble on your chest. (This enables you to move about the pulpit naturally, to advance and recede, to turn to left or right—yet all the while your mouth remains practically the same distance from the microphone!) And, finally, turn up your amplifier till your loudspeakers, though at the front of the church, can clearly be heard at the back. To avoid what they call "feed-back" the microphone has to be behind the loudspeakers, not *vice versa*. If you cannot avoid "feed-back", and at the same time get power, it means that your electrician has supplied you with an unsuitable microphone. Probably you need one of higher impedance. Get it changed and all will be well. And once you have a satisfactory P.A. System, you will never want to be without it again!

For a P.A. System has enormous advantages if it works well and is exploited to the full. Some have already been indicated—chiefly that it so lightens physical strain on a preacher. But let us not forget how it helps the people. We have lots of medium-sized churches in England where it is quite possible for a preacher with good articulation to make himself heard as the fruit of moderate effort. Therefore, if people were always confronted with preachers who had good articulation and made moderate efforts, the people in these churches would always hear: and P.A. Systems would not there be necessary.

But the sad fact is that people do not always get preachers like that. The imposition of the Bishop's hands confers no charisma of good articulation. However much we may deplore it, we cannot deny the fact that a certain number of priests articulate badly, do not produce their voices properly and are unintelligible (at least intermittently) to many people in the back half of a medium-sized church. Yet these priests, in the course of their normal duties, do have to enter pulpits and address congregations. If they spoke through P.A. Systems they would at least be audible: and if easily audible they would usually be intelligible unless their articulation was quite amazingly bad.

Very few are as bad as all that! As things are, complaints by the people about the inaudibility of priests in the pulpit are, alas, pretty common. With P.A. Systems in all medium- and large-sized churches, such complaints would be rare. People would cease to be annoyed and they would begin to be instructed. It may well be that many a sermon mumbled by some priest at the usually empty front pews is in itself an excellent sermon full of unction and sound doctrine. But if folk have to strain their ears and give the closest attention in order to understand any of it (as is the case when they cannot hear properly) then they soon get annoyed; and after a minute or two they just sit back fuming in bored exasperation. If, however, the mumble—of which the man of God is usually quite unconscious—is magnified by a P.A. System to the point of audibility, people sit up and take notice and derive spiritual profit. That, after all, is presumably one of the objects with which they came to church. If they can get it with a P.A. System, and do not get

it without, then surely a P.A. System is worth installing, even if the church be only of medium size?

And what about prayers recited before the altar, after Mass or during Devotions or at Benediction? These prayers should be heard by the people—by all the people, including those at the back of the church. Even if the priest is one who can be heard from the pulpit (which is nearer to them and faces them) it does not follow that he can be heard from the altar (when he is farther from them and has his back to them). But if a microphone is placed in front of him by a server at the moment of the prayers, then all can hear him. Of course the same amplifier and loudspeakers would be used: this merely means an additional microphone (preferably of the pedestal type) plugged into a “point” on the side step of the predella permanently wired up to the amplifier.

Equally important (according to some, even more important) is the voice of the priest at the altar during Mass. It is not just *his* Mass: it is “his sacrifice *and theirs*”. Those in the pews have their part to play. The more intelligent and better trained among them want at least to follow in their Missals. They cannot do this if they cannot hear. They have a right to hear, and we priests who celebrate for them have a duty to do whatever we reasonably can to enable them to hear. The rubrics say again and again that various parts of the Mass are to be said “*intelligibili voce*”. An inaudible voice is not intelligible. Also an inarticulate voice is not intelligible. If we mumble or gabble or telescope our words so that the faithful hear either nothing or else a noise like a bluebottle fly in an empty jam-jar, then we are not saying those parts “*intelligibili voce*”. We are ignoring the rubrics which are the present ordinances of the Mystical Body of Christ: worse still, we are ignoring the people who are *members* of the Mystical Body of Christ.

Many and bitter are the complaints, especially of educated Catholics, about this unintelligibility of priests at the altar. We ought to do everything possible to remove the grounds for that complaint, for the laity have reason and justice and even law on their side. Even if nine-tenths of a congregation were ignorant of the Missal, had no desire whatever to follow the Mass in the Missal, did not care in the least how inaudible the priest might

be at the altar, that would not take away the right of the remaining tenth to follow in the Missal. Even if only one person desired this, it should be rendered possible for him to do so. Which means "*intelligibili voce*" in those places where the rubrics prescribe it. And that, in turn, means a voice both articulate and audible.

Now there are no churches in which a priest cannot be articulate. Unless he has an impediment in his speech, he is blameworthy if he does not pronounce every syllable of every word properly, from "*In Nomine Patris . . .*" until "*. . . gratiae et veritatis*". The rubrics indicate the power with which this articulate Latin is to be pronounced. Sometimes he alone has to hear it: sometimes it should be heard by those in the sanctuary: sometimes by all the people. It is easy to achieve the first two; the third is easy in a small church, possible in a medium church (though it may take effort), and impossible in a large church. "*Nemo tenetur ad impossibile.*" In a large church the priest can but do his best. He is not meant to boom and shout at the top of his voice in order that people at the back of a large church may be able to follow all his words in their Missals. In practice he should behave as in a medium church; that is, be as loud as he reasonably can without undue effort, and—as always—articulate every syllable properly. If he does that he is without blame and is under no obligation to take extraordinary means to make himself audible.

But suppose "extraordinary means", in the shape of a P.A. System already installed in the church, happen to be available? Surely it would be a good idea (though not of obligation) to use them? This can be done by putting a microphone on each side of the tabernacle—about a quarter of the way along from each end of the altar. One will pick up the Epistle, etc.; the other will pick up the Gospel, etc.; and both (acting at less power because farther from the priest) would pick up those parts he says at the centre of the altar. And so, without effort on the part of the celebrant, all those who desire to follow the Mass in their Missals can do so easily. Why not give this spiritual advantage, pleasure and interest, at very little cost, to those who would so much appreciate it? For, given a P.A. System already installed for pulpit work, all that is involved here is the addition of a couple of microphones and a bit of wire.

Lastly, there are two other ways in which a P.A. System can be very useful. Not everybody would want to make such a use of it, but for those who do, it is invaluable. The points are best explained, I think, from personal experience.

It happens that the Liturgical Weeks I preached in American Churches involved the teaching, to each congregation, of two or three new hymns every night. Congregations learn new hymns far more easily than many priests realize; all they want is a line-by-line demonstration, and then a good lead. Especially do they need this good lead—one absolutely sure and certain voice to “hang on to”. It is amazing how well they succeed in this “hanging on”, provided only that they can hear the one sure and certain voice on to which they may hang! (The voice, I find, is ten times more effective than the organ for giving this lead.) It was up to me, of course, to provide this vocal lead. It *can* be done without a P.A. System—for in England I have had to do without. But it means emulating Caruso in an effort to dominate the crowd. A big effort; and if one does that every night the strain tells. In America, however, I was able to give this lead through the P.A. System, and found the relief enormous! It is really quite easy to lead an entire large churchful of people singing at the top of their voices—one merely sings with easy, unforced voice into the microphone held close. The result is flattering beyond belief—and quite astonishingly effective in bringing the people along.

During one of these Liturgical Weeks the Pastor wanted me to teach his people to sing their part of the Common of the Mass. Again the P.A. System came in useful. The Pastor happened to have records of that Mass sung by the Monks of Solesmes or some other folk worth hearing. So we brought his electric “pick-up” record-player into the sacristy, connected it to the amplifier, and played the *Kyrie* over and over again to the people, from 7.20 p.m. (by which time a fair crowd had assembled) until 7.30 p.m. (when I was due to start the service). Hence, when I began to teach the *Kyrie* during an interval in the service, they picked it up very easily because they had heard it sung so many times before. Next night we played them the *Sanctus* repeatedly from 7.20 till 7.30, and during the service I taught them the *Sanctus*. And so on with the other parts on the

other nights. There can be no doubt that the ease with which they learned to sing the Mass was largely due to the preliminary use of the P.A. System for record-playing.

To sum up, then: though I would not dream of saying we should slavishly copy the Americans in everything they do, I am of the opinion that the widespread adoption of the following practices (either as they are, or in some modified form) could be extremely valuable to us over here: Office equipment, priest's secretary, parish register, envelope system, weekly bulletin, microphones in pulpit, at altar steps, and on altars.

CLIFFORD HOWELL, S.J.

QUESTIONS AND ANSWERS

REMEDIABLE NULLITY OF MARRIAGE SENTENCE

After a judgement upholding the nullity of a marriage, owing to defective consent, and its confirmation by the tribunal of second instance, it is noticed that the parties being themselves the cause of their invalid marriage are barred from accusing it before an ecclesiastical court. What is to be done about the matter? (W.)

REPLY

Code Commission, 4 January, 1946; *THE CLERGY REVIEW*, 1946, XXVI, p. 659: An inhabilitas coniugis ad accusandum matrimonium, a canone 1971, §1.1, statuta, secumferat incapacitatem standi in iudicio, ita ut sententia vitio insanabilis nullitatis laboret iuxta canonem 1892.2. *Resp.* Negative.

i. For the series of documents dealing with procedure in cases of the kind the reader is referred to this *REVIEW*, 1946, XXVI, p. 661. The matter is by no means completely settled, and the reply, 4 January, 1946, seems to be in conflict with some preceding decisions. The right course for the tribunal of first

instance is to decide first of all, as an incidental question, whether the parties actually are barred from accusing the marriage, since they do not incur this penalty unless their culpability is "directa et dolosa".¹

ii. The tribunal of first instance wrongly, it is supposed, accepted the *libellus*, but the sentence is not, on this account alone, irremediably null and void, as many thought it to be, relying on canon 1892.2, before the promulgation of the reply dated 4 January, 1946. The nullity of the sentence, or at least its irregularity, is remediable as provided for in canon 1895 in two ways: firstly, by bringing the complaint to the higher tribunal within ten days; secondly, by bringing it within three months to the tribunal of first instance which gave the sentence.

iii. If, as in the above case, the time limit has now elapsed, owing to the *defensor vinculi* failing to make any complaint of nullity, it seems to us that the sentence is healed by the lapse of time,² following the rule in such cases. But, unhappily, one cannot be quite certain on the point, since the law on the matter, notwithstanding many official replies, is not yet stabilized, and the case may be made an exception to the rule.

FACULTIES OF JUBILEE CONFESSORS

Could you arrange the faculties enjoyed by Jubilee confessors in the form of a chart, as given for the Holy Year, 1950, in this journal, 1950, XXIII, p. 102? (X.)

REPLY

During 1950 there were several classes of Jubilee confessors whose jurisdiction varied according to their dignity; the value, if any, of a chart was for the purpose of comparing them. In 1951 there is only one class, the powers they enjoy being almost the equivalent of those granted during 1950 in the city of Rome

¹ *Code Commission*, 27 July, 1942. Cf. *THE CLERGY REVIEW*, 1950, XXXIV, p. 118.

² Thus Bride in *L'Ami du Clergé*, 1949, p. 309, citing Roberti; Beste, *Introductio*, p. 837.

to confessors in column A of the chart already printed in this journal. Keeping the same arrangement a Jubilee confessor's faculties during 1951 may be set out as follows: the references are to pages of THE CLERGY REVIEW, March 1951.

- | | |
|---|---|
| I. Confessarii habent facultatem <i>servatis servandis</i> absolvendi vel dispensandi poenitentes qui accedant ad lucrandum Iubilaeum. | Affirmative, semel tantummodo quoad quaedam reservata (197, vi).
Mulieres religiosas (192, vii, 2). |
| II. In foro interno extra-sacramentali. | Negative (192, vii, 3; 193, viii, 7 and 8).
Affirmative dummodo confessio sacramentalis non requiratur (197, v). |
| III. In foro sacramentali. | Etiā a censuris publicis iuxta modum (198, x). |
| IV. A censuris vel Romano Pontifici personaliter vel Apostolicae Sedi modo <i>specialissimo</i> reservatis. | Negative (192, viii, 1 and 2). |
| V. A censuris <i>speciali modo</i> vel <i>simpliciter</i> reservatis; N.B. Aliquibus <i>exceptis</i> . | Affirmative (192, viii, 1-5). |
| VI. A censuris Ordinario <i>a iure</i> reservatis. | Affirmative (192, vii, 3). |
| VII. Ab irregularitatibus ex delicto occulto. | Affirmative iuxta modum (194, viii, 7). |
| VIII. A votis privatis. | Affirmative iuxta modum (194, viii, 6; 199, xiv). |
| IX. Ab impedimento occulto consanguinitatis in tertio aut secundo gradu ex generatione illicita, ad matrimonium convalidandum; ab impedimento occulto criminis, neutro machinante, ad convalidandum et ad contrahendum matrimonium. | Affirmative (194, viii, 8 and 9). |
| X. A conditionibus ad Iubilaeum lucrandum statutis. | Affirmative iuxta modum (194, 10-12; 199, xvi and xvii). |

II and III. The relations between the internal and external forum may be studied in such canons as 258, §1, 1047 and 2251. A Jubilee confessor's absolution does not avail even for the internal non-sacramental forum, except when the faculty is not expressly restricted to the sacrament of Penance.

IV and V. The exceptions are on page 193, n. 2. The censure of canon 2388, §1, may be absolved for the internal forum if the priest penitent undertakes to return to his priestly status and duties, as explained in this journal, 1950, XXXIV, p. 115; it is reserved to the Sacred Penitentiary, and therefore regarded practically speaking as in the class reserved to the Holy See personally, only when the priest penitent desires to be reduced to the lay state with the procedure of *Lex Sacri Coelibatus*. The cases on page 193, nn. 3, 4 and 5, are not strictly speaking exceptions, but are cases requiring special precautions before absolution may be given by a Jubilee confessor.

As in the document issued for the Holy Year, 1950, the Sacred Penitentiary again recommends confessors (p. 198, vii) to commit to memory a list of the cases included in their faculties.

OBLIGATION OF CONFIRMING THE DYING

It follows, one may suppose, from your opinion that the dying are not under a grave obligation to be confirmed (1950, XXXIV, p. 397), that neither is the priest under a grave obligation on each occasion to administer this sacrament when requested. But some assurance on the point would be welcome (N.)

REPLY

Canon 467, §1: *Debet parochus . . . administrare sacramenta fidelibus, quoties legitime petant. . .*

Canon 468, §1: *Sedula cura et effusa caritate debet parochus aegrotos in sua paroecia, maxime vero morti proximos, adjuvare, eos sollicitè Sacramentis reficiendo. . .*

Canon 785, §1. *Episcopus obligatione tenetur sacramentum*

hoc subditis rite et rationabiliter petentibus conferendi, praesertim tempore visitationis dioecesis.

§2. Eadem obligatione tenetur presbyter, privilegio apostolico donatus, erga illos quorum in favorem est concessa facultas.

§3. Ordinarius, legitima causa impeditus aut potestate confirmandi carens, debet, quoad fieri potest, saltem intra quodlibet quinquennium providere ut suis subditis hoc sacramentum administretur.

i. The satisfaction felt, perhaps, in sharing the powers of the episcopate, has been clouded in some few instances by the labour involved: if there is a large maternity clinic in his district, a parish priest is liable to be summoned at all hours of the day or night, and cannot depute an assistant priest to take his place. The remedy in cases of serious hardship is to obtain an indult for the priest who usually attends the institution.¹ A definition of the priest minister's obligation to confirm the dying is one of the most difficult points arising from the decree *Spiritus Sancti*, 14 September, 1946, and the commentators are still searching for a clear solution. The one suggested in the following notes is tentative and lacking that modest degree of assurance which one would like to have in solving a doubt. The question must be kept within due bounds by limiting it to what is of grave obligation, and by eliminating such circumstances as scandal, contempt, or special necessity in the recipient. Further, there is complete agreement that a parish priest who habitually declines to confirm the dying commits grave sin, a conclusion deduced from canon 785 which affirms a priest's obligation to be the same as a bishop's: strict parity exists, indeed, only when a priest's indult extends to holding a general confirmation of persons not in danger of death, but it can be extended by analogy to the case of a priest who habitually refuses to use his faculty of confirming.

ii. Many commentators go further and by regarding an individual request in much the same way as a request for Extreme Unction on the part of a person who has received absolution and Viaticum, they assert a grave obligation to confirm each

¹ One has been granted for the United States: *THE CLERGY REVIEW*, 1949, XXXII, p. 207.

individual,¹ whilst admitting that grave inconvenience may release from grave obligation in an individual case, a reasonable consideration which is not, however, strictly relevant. This view, shared by the majority, is based on the law of canons 467 and 468, and not on other considerations: the faithful have a right to the sacraments and it is the parish priest's grave duty to administer them when reasonably requested, a duty not limited to those which are necessary for salvation, which confirmation is not, nor to those which the faithful are under a grave obligation to receive, which again confirmation is not. There is everything to be said for defending this safe view even though it should prove to be too strict.

iii. Nevertheless, it is not certain that the obligation to confirm each individual applicant is grave, and we agree with those writers who think it be only binding *sub levi*.² Our unwillingness to fasten fresh grave obligations on the parochial clergy is supported by two considerations. It is, in the first place, unreasonable to make the extraordinary minister's obligation more serious than that of the ordinary minister, and many writers including St Alphonsus teach that a bishop is under no obligation to confirm a dying person because it is not the common practice. Moreover, in the second place, seeing that the power is now enjoyed by parish priests, it appears that the thing to be examined is whether a dying person has a strict right to this sacerdotal ministry, for a decision on the parish priest's obligation turns on this point. Mgr Zerba, correctly in our opinion, teaches that dying persons have no strict right to this sacrament;³ otherwise it will be difficult to explain how it came about that, for many centuries, this right was in practice denied them. Not being a strict right to something claimed as due, it must be a favour, a privilege, a right in the wide sense of something fitting and expedient which the Church desires the faithful to enjoy. In those parts of the world where priests have long enjoyed the faculty under Propaganda, the accepted opinion is that the obligation to use the faculty is not grave.⁴ Probably the best way is

¹ Zerba, *Commentarius*, p. 73; Smiddy, *Manual*, p. 59; *E.T.L.*, 1949, p. 355; *I.E.R.*, pp. 348, 537.

² *A.E.R.*, April 1947, p. 261; *The Jurist*, 1947, p. 231; *L'Ami du Clergé*, 1949, p. 694.

³ *Op. cit.* p. 52.

⁴ *South African Clergy Review*, 1949, p. 79.

to regard the question not *vis-à-vis* the claims or desires of individuals but of the Church and of the Holy See; a refusal, even on one occasion, if causing scandal or due to contempt, may easily be grave sin.

TITULUS PATRIMONII

What is the minimum annual income required for ordination on this title? May the income from Mass offerings be reckoned as part of the patrimony? Is a priest ordained on this title less subject to his own Ordinary than one ordained *titulo servitii dioecesis*? (R.)

REPLY

Canon 979, §1: Pro clericis saecularibus titulus canonicus est titulus beneficii, eoque deficiente, patrimonii aut pensionis.

§2. Hic titulus debet esse et vere securus pro tota ordinati vita et vere sufficiens ad congruam eiusdem sustentationem, secundum normas ab Ordinariis pro diversis locorum et temporum necessitatibus et adiunctis dandas.

Canon 980, §2: Qui, citra apostolicum indultum, suum subditum in sacris sine titulo canonico scienter ordinaverint aut ordinari permiserint, debent ipsi eorumque successores eidem egenti alimenta necessaria praeberere, donec congruae eiusdem sustentationi aliter provisum fuerit.

i. It is for the Ordinary in whose diocese the priest will be incardinated to decide what is the minimum, since what is a fitting sustenance for a priest will vary according to localities; and it is for the same Ordinary to get assured that the candidate for ordination possesses this minimum income, because otherwise he may become responsible for the priest's support. In places where this ordination title is fairly common, the minimum is determined by local law; to the best of our knowledge, no local regulations of the kind exist in this country, and it is accordingly to be left to the Ordinary's decision. A cleric wishing to be ordained on the title of his own patrimony must prove to his Ordinary's satisfaction that he possesses, in his own right, an adequate income.

ii. Whether the income from Mass offerings may rightly be

estimated as part of the patrimony is in dispute; some canonists definitely reject the notion,¹ whilst others admit it provided the Mass offerings are not entirely fortuitous but certain, in the sense that the priest, whether by inheritance or some other title, has an assured income from this source, as might happen if he enjoyed an office which was not a benefice.² We think that a cleric could rightly represent this source of income as part of his patrimony, leaving it to the Ordinary to accept or reject it. Moreover, it is stated that the Holy See sanctioned *titulus Misarum*, 4 April, 1946, as an adequate title for German students banished from their country,³ though this is probably an indult, provided for in canon 980, §2, rather than a decision bringing Mass offerings within the notion of patrimony.

iii. A priest ordained on the title of his patrimony is bound, like clerics ordained on any other title, to obey his own Ordinary, and the canons make no distinction in his favour.⁴ The only difference is that one ordained *titulo servitii dioecesis* is bound not only by his ordination promise and the law of canons 127 and 128, which apply to all secular clerics indiscriminately, but in addition by his ordination title, which is in effect a contract between him and the diocese; by disobedience he is guilty of a breach of this contract. It may happen, in practice, that an Ordinary is less exigent in the demands he may lawfully make on those ordained on their own patrimony, but in principle he is within his right in exacting canonical obedience from all his clerics, and coercing them by ecclesiastical penalties if necessary. The title of patrimony, from canon 979, §1, is considered as something abnormal and may be used only when the normal title is lacking.

BAPTISM SUBSEQUENT TO LEGITIMATE MARRIAGE

When receiving into the Church with absolute baptism one party of a legitimate marriage, who has no intention of using the Pauline Privilege, has anything to be done about the supervening impediment of difference of worship? (W.)

¹ Many, *De Sacra Ordinatione*, §138.

² Cf. *Apollinaris*, 1928, I, p. 182.

³ *Bulletin des Facultés Catholiques de Lyon*, July 1950, p. 63.

⁴ THE CLERGY REVIEW, 1939, XVII, p. 67.

REPLY

S. Off., 14 December, 1848; *Fontes*, n. 908: An (in casu matrimonii in infidelitate contracti, et conversionis unius coniugis) si non daretur talis dispensatio (disparitatis cultus), pars conversa non posset nec licite nec valide remanere cum sua parte infideli, sine contumelia Creatoris cohabitare consentiente? *Resp.* Quando pars infidelis consentit habitare cum fidei absque contumelia Creatoris matrimonium consistere iuxta D. Paulum, atque ad huiusmodi effectum nullam in casu necessariam esse dispensationem.

St Paul in 1 Cor. vii, 12, clearly permits a marriage of this kind to continue if the parties are willing, but there is some reason in the question put to the Holy Office since difference of worship as a diriment impediment is of ecclesiastical origin, and it might appear that a dispensation is necessary in cases of this kind. It is now agreed, for reasons which we need not here examine, that a marriage validly contracted by a Catholic with a dispensation from difference of worship is not a sacrament, not *ratum*, and the same must be said when the difference of worship supervenes on a valid marriage lawfully contracted by two unbaptized persons. The marriage continues in exactly the same condition or status as it enjoyed before the baptism of one party, and if it was valid before this baptism it must be valid afterwards. Should both parties be baptized the marriage is thereby *ratum*, a sacrament, though some interesting problems may arise in certain contingencies;¹ the parties should be urged to have the nuptial blessing but they should clearly understand that it is not a marriage ceremony. In the case we are discussing, however, when only one party receives baptism, the nuptial blessing is forbidden, and nothing whatever is to be done respecting the existing valid marriage if the parties are willing to cohabit.²

¹ Cf. THE CLERGY REVIEW, 1946, XXVI, p. 154.

² Cf. THE CLERGY REVIEW, 1947, XXVII, for a discussion of the question whether the converted party is bound to cohabit.

ROMAN CANONICAL JOURNALS

Which of the Roman journals dealing with canon law do you recommend for priests specially interested in the subject? (D.)

REPLY

Periodica de Re Morali Canonica Liturgica is published and edited by the professors of the Gregorian University, Rome. As the title indicates, it is not exclusively a canonical journal, though the articles appearing on the subject are always of the highest value. It appears about five times yearly.

Jus Pontificium, which began in 1921, ceased publication in 1940. The complete file is valuable and the journal was, in our view, the best thing of its kind.

Apollinaris, a quarterly published and edited by the professors of the *Apollinare*, Piazza S. Giovanni in Laterano, 4, began in 1928. Suspended for the time being during the war years, it has not yet quite recovered from this disturbance; the file is complete up to the end of 1942 and since then a few issues have appeared, including one for 1949. It is widely quoted by canonists, but as a commentary on current problems its value is very much lessened by its uncertain publication.

Two new ones have appeared since the war, both quarterlies. The first, now under the direction of Dr Ciprotti and five other Roman canonists, has been published at irregular intervals since 1945. It is entitled *Ephemerides Iuris Canonici* and the publisher's address is Catholic Book Agency, Piazza Ponte S. Angelo, 28. The second, *Monitor Ecclesiasticus*, a continuation in a more scientific shape of the former *Il Monitore Ecclesiastico*, is published by Desclée, Piazza Grazioli, 4, and edited by three leading canonists attached to Roman Congregations. So far only two issues have appeared, for 1949 and 1950 respectively.

The approximate annual subscriptions to the above publications are *Periodica* £1, and £2 each for the other three quarterlies. Owing to difficulties in sending money abroad, the simplest way is to purchase them through a bookseller dealing with continental literature.

It is an invidious task to recommend one of these in preference to the others. They all reprint Roman documents *in extenso*, a practice which, except in the case of *Periodica*, seems unnecessary when these have already been published in *Acta Apostolicae Sedis*, since the persons interested will surely possess the official journal of the Holy See; *Periodica* has existed from the beginning largely as a medium for documents. In our view the best of the three quarterlies at the moment is *Monitor Ecclesiasticus*, which is in Latin throughout, whereas the other two allow contributors to use their own vernacular. We say "at the moment" because our preference must ultimately be given to the one which appears promptly and regularly, uses Latin throughout, and does not reprint long documents such as the encyclical *Mediator Dei* which everyone already possesses.

E. J. M.

ROMAN DOCUMENTS

RESTORED PASCHAL VIGIL

SACRA CONGREGATIO RITUUM

DECRETUM

DE SOLEMNI VIGILIA PASCHALI INSTAURANDA (*A.A.S.*, 1951, XLIII, p. 128).

Dominicae Resurrectionis vigiliam, quam "matrem omnium sanctorum vigiliarum" S. Augustinus appellat (sermo 219, PL. 38, 1088), maxima solemnitate, inde ab antiquissimis temporibus, celebrare consuevit Ecclesia.

Huius vigiliae celebratio horis peragebatur nocturnis, quae Domini praecedunt Resurrectionem. Temporum vero decursu variisque de causis, eadem celebratio ad horas primum vespertinas, dein post-meridianas, denique ad matutinas sabbati sancti horas anteposita est, diversis simul inductis mutationibus, non sine originalis symbolismi detrimento.

Nostra autem aetate, succrescentibus de antiqua liturgia investigationibus, vivum obortum est desiderium, ut paschalis praesertim vigilia ad primitivum splendorem revocaretur, originali eiusdem vigiliae instaurata sede, ad horas videlicet nocturnas, quae dominicam Resurrectionis antecedunt. Ad huiusmodi instaurationem suadendam, peculiaris quoque accedit ratio pastoralis, de fidelium scilicet concursu fovendo; etenim cum sabbati sancti dies, non amplius, ut olim, festivus habeatur, quamplurimi fideles horis matutinis sacro ritui interesse nequeunt.

His itaque suffulti rationibus, multi locorum Ordinarii, fidelium coetus religiosique viri, supplices ad Sanctam Sedem detulerunt preces, ut ipsa restitutionem antiquae vigiliae paschalis ad horas nocturnas inter sabbatum sanctum et dominicam Resurrectionis indulgere vellet.

Summus autem Pontifex Pius Papa XII, has preces benigne excipiens, pro Sua in re tanti momenti cura et sollicitudine, quaestionem hanc peculiari demandavit virorum in re peritorum Commissioni, qui totam rem diligenti studio et examini subicerent.

Referente denique infrascripto S. Rituum Congregationis Cardinali Pro-Praefecto, Sanctitas Sua Rubricas quae sequuntur, approbare dignata est, pro nocturna vigiliae paschalis celebratione, facultative pro hoc anno de locorum Ordinariorum prudenti iudicio instauranda, et ad experimentum. Rogantur propterea iidem locorum Ordinarii, qui hac facultate usi fuerint, ut de fidelium concursu et pietate, deque successu instauratae vigiliae paschalis S. Rituum Congregationem certiores facere velint. Vetatur insuper omnibus librorum editoribus ne hunc ritum imprimant, sine Sacrorum Rituum Congregationis expressa licentia.

Contrariis quibuslibet non obstantibus.

Die 9 Februarii 1951.

✠ C. Card. MICARA, Ep. Veliternus, Pro-Praefectus

RUBRICAE SABBATO SANCTO SERVANDAE SI VIGILIA PASCHALIS INSTAURATA PERAGATUR

TITULUS I DE OFFICIO DIVINO

1. MATUTINUM et LAUDES in choro non anticipantur de sero, sed dicuntur mane, hora competenti, ut in Breviario romano, praeter sequentia:

In Laudibus, post antiphonam Christus factus est, omisso psalmo 50, Miserére, statim subiungitur oratio :

Concéde, quæsumus, omnípotens Deus : ut qui Filii tui resurrectionem devóta exspectatione prævenimus; eiusdem resurrectionis glóriam consequámur. *Et sub silentio concluditur : Per eundem Dóminum.*

2. HORAE MINORES dicuntur, hora competenti, ut *Feria V in Coena Domini, sed, finitis psalmis, post ant.* Christus factus est, omisso psalmo 50, Miserére, statim subiungitur oratio, ut *supra in Laudibus.*

3. VESPERAE dicuntur post meridiem, hora competenti, ut in *Breviario Feria V in Coena Domini, exceptis iis quae sequuntur : Antiphona 1 : Hódie afflictus sum valde, sed cras solvam víncula mea.*

Antiphona ad Magnificat : Príncipes sacerdotum et pharisæi muniérunt sepúlcrum, signántes lápidem, cum custódibus.

Repetita antiphona ad Magnificat, et omissis ant. Christus factus est et psalmo 50, Miserére, dicitur oratio ut *supra in Laudibus. Et sic terminantur Vesperae.*

4. COMPLETORIUM dicitur, hora competenti, ut *Feria V in Coena Domini, praeter sequentia :*

Omissis antiphona Christus factus est et psalmo 50, Miserére, dicitur oratio consueta Visita, quæsumus, Dómine, quae sub silentio concluditur Per Dóminum.

Et sic terminatur Completorium.

TITULUS II

DE VIGILIA PASCHALI

CAPUT I

De benedictione novi ignis

1. Hora competenti, ea scilicet quae permittat incipere missam solemnem vigiliae paschalis circa mediam noctem, tobaleis cooperiuntur altaria, sed candelae extinctae manent usque ad principium missae. Interim excutitur ignis de lapide extra ecclesiam, et ex eo accenduntur carbones.

2. Sacerdos induitur amictu, alba, cingulo, stola, et pluviali violaceo, vel manet sine casula.

3. Adstantibus ministris cum cruce, aqua benedicta et incenso, sive ante portam, sive in aditu ecclesiae, vel intus eam, ubi scilicet populus ritum sacrum

melius sequi possit, sacerdos benedicit novum ignem, dicens Dóminus vobiscum, et primam ex tribus orationibus, quae in missali reperiuntur. Deinde, ignem ter aspergit nihil dicens.

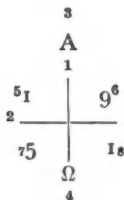
4. *Acolythus, assumens de carbonibus benedictis, ponit in thuribulo; sacerdos vero de navicula ponit incensum in thuribulo, benedicens illud more solito, ignemque ter adolet incenso.*

CAPUT II

De benedictione cerei paschalis

5. *Novo igne benedicto, acolythus portat cereum paschalem in medium, ante sacerdotem, qui cum stylo, inter extrema puncta ad insertionem granorum incensi parata incidit crucem. Deinde facit super eam litteram graecam Alpha, subtus vero litteram Omega, et inter brachia crucis quattuor numeros exprimentes annum currentem, interim dicens:*

- (1) Christus heri et hódie (*incidit hastam erectam*),
- (2) Príncipium et Finis (*incidit hastam transversalem*),
- (3) Alpha (*incidit supra hastam erectam litteram A*),
- (4) et Omega (*incidit subtus hastam erectam litteram Ω*).
- (5) Ipsius sunt témpora (*incidit primum numerum anni currentis in angulo sinistro superiore crucis*)
- (6) et saecula (*incidit secundum numerum anni currentis in angulo dextro superiore crucis*).
- (7) Ipsi glória et impérium (*incidit tertium numerum anni currentis in angulo sinistro inferiore crucis*)
- (8) per unívrsa æternitátis saecula. Amen (*incidit quartum numerum anni currentis in angulo dextro inferiore crucis*).



6. *Incisione crucis et aliorum signorum peracta, diaconus praebebat sacerdoti grana incensi, quae, si non sunt benedicta, celebrans ter aspergit et ter adolet incenso, nihil dicens. Deinde infigit quinque grana in loca ad hoc praeparata, interim dicens:*

(1) Per sua sancta vúlnera	I
(2) gloriósa	
(3) custódiat	4 2 5
(4) et consérvet nos	
(5) Christus Dóminus. Amen.	3

7. *Tum diaconus porrigit sacerdoti parvam candelam, de novo igne accensam, cum qua cereum accendit, dicens :*

Lumen Christi glorióse resurgéntis
Díssipet ténebras cordis et mentis.

8. *Mox sacerdos benedicit cereum accensum, dicens :*
Dóminus vobíscum.

Orémus. Véniat, quæsumus, omnípotens Deus, super hunc incensum céreum larga tuæ bene ✠dictiónis infúsis : et hunc nocturnum splendórem invisibilis regenerátor accénde : ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat ; sed in quocúmque loco ex huius sanctificatiónis mystério áliquid fúerit deportátum, expúlso diabólicæ fraudis nequítia, virtus tuæ maiestátis assistat. Per Christum Dóminum nostrum. Amen.

9. *Interim omnia luminaria ecclesiae exstinguuntur, ut de igne benedicto postmodum accendantur.*

CAPUT III

De solemni processione et de praeconio paschali

10. *Tum diaconus, indutus dalmatica albi coloris, accipit cereum paschalem accensum, et ordinatur processio : praecedit thuriferarius, sequitur sub diaconus cum cruce, diaconus cum cereo accenso, post eum statim celebrans deinde clerus per ordinem et populus.*

11. *Cum diaconus ingressus est ecclesiam, elevans cereum benedictum-stans erectus, cantat solus : Lumen Christi, cui omnes alii, genuflectentes versus cereum benedictum, respondent : Deo grátias. Sacerdos vero de cereo benedicto propriam candelam accendit.*

Procedens ad medium ecclesiae, ibi eodem modo diaconus altius cantat : Lumen Christi, cui omnes, ut supra, genuflectentes, respondent : Deo grátias. Et de cereo benedicto accenduntur candelae cleri.

Tertio procedens ante altare, in medio chori, rursum adhuc altius cantat ;

Lumen Christi, cui tertio omnes, ut supra, genuflectentes, respondent: Deo grátias. Et accenduntur ex cereo benedicto candelæ populi, et luminaria ecclesiæ.

12. Tunc sacerdos vadit ad locum suum in choro, in cornu epistolæ; subdiaconus cum cruce stat a latere evangelii; clerus locum suum occupat in scamnis.

Diaconus deponit cereum paschalem in medio chori, supra parvum sustentaculum, et, accipiens librum, petit a celebrante benedictionem, ut in missali.

Postea vadit ad legile, strato albo coopertum, et ponit super eo librum, et incensat; deinde, circumiens cereum paschalem, etiam illum iterato thurificat.

Tunc surgentibus omnibus, et stantibus, ut fit ad evangelium, diaconus cantat praeconium paschale.

13. Praeconium paschale canitur ut in missali, sed textui de Imperatore Romano substituitur sequens: Respice étiam ad eos, qui nos in potestáte regunt, et ineffábili pietátis et misericórdiæ tuæ múnere, dfrige cogitationés eorum ad iustítiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni pópulo tuo. Per eúndem.

CAPUT IV

De lectionibus

14. Post praeconium paschale, diaconus, depositis albis, sumit violacea paramenta, et vadit ad celebrantem.

15. Postea leguntur lectiones, sine titulo, nec in earum fine respondetur Deo grátias. Leguntur vero a lectore, in medio chori, ante cereum benedictum. Celebrans et ministri, clerus et populus, sedentes auscultant.

16. In fine lectionis, vel post canticum, dicuntur orationes, hoc modo: omnes surgunt, sacerdos dicit Orémus, diaconus Flectámus génua, et omnes, flexis genibus, per aliquod temporis spatium in silentio orant; dicto a subdiacono Leváte, omnes surgunt, et sacerdos dicit orationem.

17. Ex duodecim lectionibus, in missali romano propositis, leguntur prima cum sua oratione, quarta, octava et undecima cum suis canticis et orationibus.

CAPUT V

De prima parte litaniarum

18. *Expletis lectionibus, a duobus cantoribus cantantur litaniae sanctorum, ut in missali, usque ad invocationem Propitius esto, omnibus genuflectentibus et respondentibus, quin tamen duplicentur.*

19. *Si ecclesia habet fontem baptismalem, ritus prosequitur ut infra Cap. VI; secus vero ut infra Cap. VII.*

CAPUT VI

De benedictione aquae baptismalis

20. *Dum cantantur litaniae sanctorum in medio chori, ante cereum benedictum, in conspectu fidelium, praeparatur vas aquae baptismalis benedicendae, et cetera omnia quae ad benedictionem requiruntur.*

21. *Benedictio aquae baptismalis fit ut in Missali romano, omisso cantico Sicut cervus, cum sua oratione, incipiendo absolute cum V. Dóminus vobiscum, et oratione Omnipotens sempitérne Deus, adésto.*

22. *Sicubi vero baptisterium exstat ab ecclesia separatum, et antiqua consuetudo postulat, ut benedictio aquae baptismalis in ipso baptisterio peragatur, tunc sacerdos, praecedente cruce, cum candelabris, et cereo benedicto accenso, descendit cum clero et ministris paratis ad Fontem; et interim cantatur canticum Sicut cervus cum sua oratione.*

23. *Absoluta benedictione Fontis, clerus in silentio redit in ecclesiam, et inchoatur prima pars litaniarum.*

CAPUT VII

De renovatione promissionum baptismatis

24. *Completa benedictione aquae baptismalis, vel, ubi haec locum non habet, post absolutam primam partem litaniarum, proceditur ad renovationem promissionum baptismatis.*

25. *Imposito thure, et facta incensatione cerei, sacerdos stans ante illum, in medio chori, vel ex ambone seu pulpito, incipit, ut sequitur :*

Hac sacratissima nocte, Fratres carissimi, sancta Mater Ecclesia, récolens Dómini nostri Jesu Christi mortem et sepulturam, eum redamando vigilat; et expéctans eiúsdem gloriósam resurrectionem, lætabúnda gaudet.

Quóniam vero, ut docet Apóstolus consepúlti sumus cum Christo per baptísmum in mortem, quómodo Christus resurréxit a mórtuis, ita et nos in novitate vitæ opórtet ambuláre; sciéntes, vétérem hóminem nostrum simul cum Christo crucifixum esse, ut ultra non serviámus peccáto. Existimémus ergo nos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

Quaprópter, Fratres carissimi, quadragesimáli exercitatióne absolúta, sancti baptísmatis promissiones renovémus, quibus olim Sátanæ et opéribus eius, sicut et mundo, qui inimícus est Dei, abrenuntiávimus, et Deo in sancta Ecclesia cathólica fidéliter servíre promísimus.

Itaque :

Sacerdos : Abrenuntiátis Sátanæ?

Populus : Abrenuntiámus.

Sacerdos : Et ómnibus opéribus eius?

Populus : Abrenuntiámus.

Sacerdos : Et ómnibus pompis eius?

Populus : Abrenuntiámus.

Sacerdos : Créditis in Deum, Patrem omnipoténtem, Creatórem cæli et terræ?

Populus : Crédimus.

Sacerdos : Créditis in Jesum Christum, Filium eius únicum, Dóminum nostrum, natum et passum?

Populus : Crédimus.

Sacerdos : Créditis et in Spíritum Sanctum, sanctam Ecclesiam catholicam, sanctórum communionem, remissionem peccatórum, carnis resurrectionem, et vitam ætérnam?

Populus : Crédimus.

Sacerdos : Nunc autem una simul Deum precémur, sicut Dóminus noster Jesus Christus oráre nos dócuit :

Populus : Pater noster . . .

Sacerdos : Et Deus omnípotens, Pater Dómini nostri Jesu Christi, qui nos regenerávit ex aqua et Spíritu Sancto, quique nobis dedit remissionem peccatórum, ipse nos custódiat grátia sua in eódem Christo Jesu Dómino nostro in vitam ætérnam.

Populus : Amen.

26. *Ubi vero in libro rituali rite approbato, ad conferendum sacramentum baptismatis, usus partialis linguae vernaculae permittitur, ibi textus recensiti sub n. 25, in eadem lingua vernacula recitari possunt.*

CAPUT VIII

De altera parte litaniarum

27. *Renovatione promissionum baptismatis peracta, cantores incipiunt alteram partem litaniarum, inde ab invocatione Propitius esto, usque ad finem, omnibus genuflectentibus et respondentibus.*

Si vero in hac sacra vigilia paschali sacri Ordines conferantur, consueta ordinandorum prostratio et benedictio peragetur, dum haec altera pars litaniarum decantatur.

28. *Sacerdos vero et ministri, accedentes ad sacristiam, induuntur paramentis albi coloris pro missa solemniter celebranda.*

29. *Interim cereus paschalis reponitur in candelabrum suum, in cornu evangelii, et altare paratur pro missa solemnī, cum luminaribus accensis et floribus.*

TITULUS III

DE MISSA SOLEMNI VIGILIAE PASCHALIS

1. *Missa solemnī vigiliae paschalis celebratur ut in missali romano, exceptis his quae sequuntur. In fine litaniarum, cantores solemniter incipiunt Kyrie eléison, ut in missa moris est. Interim sacerdos cum ministris, in paramentis albis, accedit ad altare, et, omissis psalmo Júdica me, Deus, ac confessione, ascendens, osculatur illud in medio, et incensat more solito.*

2. *Finitis a choro Kyrie eléison, sacerdos incipit solemniter Glória in excélsis, et pulsantur campanae.*

3. *Post sumptionem sacramenti, chorus cantat et sacerdos legit, more solito, versum pro Communionē, qui erit: Véspere autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum, allelúja.*

4. *Postea celebrans dicit, more solito, Dóminus vobíscum, et Post-communionem, quæ erit Spíritum nobis, Dómine, ut in missali.*

5. *Deinde sacerdos dicit Dóminus vobíscum, et diaconus, vertens se ad populum, cantat* *Ite, missa est, allelúja, allelúja. Celebrans vero, dicto Pláceat tibi, sancta Trínitas, dat benedictionem, more solito, et omisso ultimo evangelio, omnes revertuntur in sacristiam.*

6. *Sacerdos, celebraturus missam Dominicæ Resurrectionis, in missa vigiliæ paschalis, sumpto divino sanguine, non purificat neque abstergit calicem, sed eum ponit super corporale, et palla tegit; dein, iunctis manibus, dicit in medio altaris Quod ore sumpsimus, et subinde in vase cum aqua parato digitos abluit, dicens Corpus tuum, Dómine, et abstergit. Hisce peractis, calicem super corporale adhuc manentem, deducta palla, iterum disponit et cooperit, uti moris est, scilicet primum purificatorio linteo, deinde patena, cum hostia consecranda et palla, ac demum velo.*

7. *Ad offertorium missæ Dominicæ Resurrectionis deveniens, sacerdos, qui missam vigiliæ paschalis celebraverat, ablato velo de calice, hunc parumper versus cornu epistolæ collocat, sed non extra corporale; facta hostiæ oblatione, non abstergit calicem purificatorio, sed eum leviter elevans, vinumque et aquam eidem caute infundit, ipsumque calicem, nullatenus ab intus abstersum, more solito offert.*

BEATIFICATION OF PIUS X

SACRA CONGREGATIO RITUUM

ROMANA

BEATIFICATIONIS ET CANONIZATIONIS PII PAPAE X
SUPER DUBIO

An et de quibus miraculis constet in casu et ad effectum de quo agitur (A.A.S., 1951, XLIII, p. 138).

Mellifluus Doctor S. Victorem laudibus efferens: "Gaudete in Domino, scribit, qui inter continua suae pietatis beneficia indulsit hominem mundo, cuius multi salvarentur exemplo. Iterum, dico, gaudete, quod factus de medio appropriavit Deo, ut multo plures eius intercessione salventur. . . . In terris visus est, ut esset exemplo: in caelum levatus est, ut sit patrocínio. Hic informat ad vitam; illic invitat ad gloriam: factus est mediator ad regnum, qui fuit incitator

ad opus. . . . Ascendit cum immensa suppellectili meritorum, clarus triumphis, miraculis gloriosus" (Sermo 2, de S. Victore, Ed. Lugdun, 1530, f. 47, c. 2).

Quae verba mire Venerabili Pio X aptantur, hic enim cum immensa meritorum suppellectili clarus triumphis, in caelum ascendit, modo miraculis gloriosus coruscat.

Et sane; in variis ecclesiasticae hierarchiae gradibus usque ad Summum Pontificatum, admiranda praebuit virtutum omnium exempla, quibus immensam meritorum suppellectilem sibi comparavit, uti, Summo approbante Pontifice, per Sacrae huius Congregationis decretum, die 3 Septembris elapsi anni latum, cognitum est.

Uterius Venerabilis Pius non modo est clarus triumphis, sed miraculis quoque gloriosus. Plures enim gratias, eodem intercedente, concedere, immo vera miracula operari dignatus est Deus, ex quibus causae actores duo huic Sacrae Congregationi exhibuerunt, quae severe perpena et approbata, Summi Pontificis auctoritate per hoc decretum hodie promulgantur.

I. Soror Maria Francisca Deperras, in saeculo Maria Iulia Paulina, 69 annos nata, Septembri mense anni 1928 osteosarcomate sinistri femoris fuit attacta, cum metastasi ad respondentem iliacam regionem, uti duo medici a cura concorditer edixerunt, qui pariter sub fine Novembris, audito quoque consilio tertii chirurgi, impossibile esse chirurgicam actionem dixerunt, mortemque intra paucas hebdomadas eventuram; ideoque, utpote inutilem, infirmae curam reliquerunt. Tum apposita de reliquiis Ven. Pii X infirmae corpori particula, ferventes effusae fuerunt preces, eius intercessionem implorantes.

Die 7 Decembris eiusdem anni Soror perfecte sanata est, depulsis mali moris tumore, anchilosi ceterisque morbi adiunctis. Sanationis perseverantiam duo periti physici octo post annos confirmaverunt.

Medicum huius Congregationis Collegium plene cum medentibus convenit, atque cum his supra naturae vires sanationem agnoscit.

II. Nec minus evidenter miraculum renidet in sanatione Sororis Benedictae, in saeculo Constantiae De Maria. Haec Septembri mense anno 1936, quum in aetate esset trium annorum supra quadraginta, dolore cepit cruciari in sinistra abdominis parte, in qua tumor est inventus mali moris, qui eousque increvit, ut eius dimetiens linea decem centimetra attingeret. Chirurgico ferro subici noluit infirma, quae in peius ruebat adeo ut mors ineluctabilis esset proxime eventura.

Incassum cedentibus medicis subsidiis, Sorores ferventes preces per novem dies effundere, die 24 Februarii anno 1938, coeperunt pro

aeagrae sanatione, per Venerabilis Dei Servi Pii Papae X intercessionem, de cuius reliquiis particulam Benedicta saepe super dolentem partem apponebat. Nocte inter diem 26 et 27 eiusdem mensis, haec placido somno correpta est. Expergefata sanatam perfecte se sensit. Ingens enim tumor evanuerat cum omnibus letalis morbi adiunctis. Soror e lecto surgit, in commune sacellum descendit, per tres horae quadrantes genuflexa permanet, profunde se inclinat, immo statim ostiariae munus resumit. In recuperata valetudine feliciter perseveravit, uti constat ex physicorum peritorum attestatione qui eam inspectioni subiecerunt Novembri mense anno 1945. Anno elapso, nova inspectio facta est ab medente, qui optimam valetudinem Sororis plene confirmat.

Periti ex officio nostrumque medicum Collegium cum medente unanimi sententia mali moris tumorem fuisse edicunt, in letalem quoque prognosim concedunt, atque supra naturae vires sanationem contigisse affirmant.

Super utraque sanatione Apostolica auctoritate in Curiis Episcopalibus, Sancti Claudii anno 1946 pro prima sanatione, Cuneensi a. 1945 pro altera, constructi sunt processus.

De utraque hac mira sanatione medicum S. R. C. Collegium die 21 Martii anno elapso disceptavit, dein Rñi Cardinales et Consultores die 24 Octobris, in Praeparatoria Congregatione; in Generali denique coram Ssño D. N. Pio Papa XII, in qua subscriptus Cardinalis, Sacrae Rituum Congregationis Pro-Praefectus causaeque Ponens, die 30 Ianuarii anni huius, dubium proposuit: *An et de quibus miraculis constet in casu et ad effectum de quo agitur.* Rñi Cardinales, Officiales Praelati Patresque Consultores suam quisque protulit sententiam. Beatissimus vero Pater suffragiis auscultatis, Suam sententiam edere ad hunc usque diem distulit, divinum interim lumen imploraturus.

Subscripto itaque Cardinali S. R. C. Pro-Praefecto ac Causae Ponente, R. P. Salvatore Natucci, generali Fidei Promotore, meque Secretario accitis, sacrosancto Missae Sacrificio religiose litato, edixit: *Constare de instantanea perfecta sanatione cum Sororis Mariae Franciscæ Deperras ab osteosarcomate sinistri femoris, tum Mariae Benedictae De Maria a maligno tumore in sinistra inferioris abdominis parte.*

Hoc autem decretum rite promulgari et in acta Sacrae Rituum Congregationis referri mandavit.

Datum Romae, die 11 Februarii a. D. 1951.

✠ C. Card. MICARA, Ep. Velitern., Pro-Praefectus.

BOOK REVIEWS

Miscellanea Liturgica in Honorem L. Cuniberti Mohlberg. Two volumes.

Pp. xxxix + 1063. (Bibliotheca "Ephemerides Liturgicae", 22, 23. Rome, Edizioni Liturgiche, Via Pompeo Magno, 21.)

DOM C. MOHLBERG is a scholar of great standing but in a highly specialized field, that of Ancient Church History and Liturgy. Studies of this kind do not bring a man into the glare of publicity, hence more than one reader of these lines may well wonder who their subject may be.

Dom Cunibert Mohlberg was born in 1878, in a small village near Cologne. In 1897 he entered the celebrated Abbey of Maria Laach. From the time of his ordination in 1903 he gave himself up to the studies and researches that have made his name familiar to hundreds similarly engaged. At the present time he is Professor of Ancient Church History at the Pontifical Institute of Christian Archaeology in Rome, in succession to the late Dom Henry Quentin. On the occasion of his seventieth anniversary a number of his friends and former pupils have produced a splendid *Festschrift*, in two octavo volumes of 1063 pages. No less than fifty-four scholars have contributed papers of varying length and in divers tongues. In a publication of this kind one does not expect the unity and harmonious development of an ordinary book. Here there is a chance for some half forgotten MS., at the bottom of a drawer, to see the light of publicity. Be this as it may, the very field in which the personage thus honoured has made a name for himself tends to impart a certain uniform character to the various papers, so that a heterogeneous collection like this may prove a valuable addition to a library.

Where everything is good, and much is excellent, one hesitates to single out a particular contribution, but, upon the whole, the article by the Archbishop of Prague, Mgr Beran, is the one that most readers will turn to before the rest, not only by reason of its "human interest", but on account also of the interest and importance of the subject. A footnote informs the reader that the essay was written rather surreptitiously while its author was Hitler's prisoner at Dachau and printed while he was being held in captivity in his own episcopal residence by the men who have seized power in his own country, so that the author had no opportunity to revise the manuscript or to correct the proofs. The Archbishop tells us that at Dachau a copy of G. Rauschen's *Florilegium Patristicum* came into his hands. The venerable prisoner was particularly struck by Chapter 39 of Tertullian's

Apologeticus. Comparison with other passages showed that here was a fairly complete picture of the liturgy of that part of Africa. He made some notes, very secretly, with a view to future use. The Archbishop's essay is a monument to the elevation and serenity of mind which enabled him to rise far above the depressing conditions of a concentration camp.

It is often taken for granted that our only information about the liturgical assembly of the early Christians is St Justin's account. However, Justin only describes what we may call the Jerusalem, or Palestinian, "use". On the other hand Tertullian's *Apology*, which is not very much later in time, since it dates from between A.D. 197-201, gives us the Roman tradition, for it is certain that the Latin-speaking section of the Church of Africa followed the Roman "use". "From the work of the great African," the Archbishop writes, "it is possible to construct a fairly complete picture of the liturgy of Northern Africa." The difference between the two traditions is inconsiderable. Perhaps the most striking particularity of the order of the service as given by Tertullian is that in Africa prayer and intercession came first. But we should bear in mind that he writes *ad captandam gratiam* (for that matter so did Justin). In Justin's account, the meeting begins with the reading from the Holy Books and a homily by the presiding priest or bishop. The prayers offered by the African Church were truly catholic—they included the secular power: *oramus etiam pro imperatoribus, pro ministris eorum . . . pro statu saeculi, pro rerum quiete . . .*

The intercessions were followed by the didactic part: *coimus ad litterarum divinarum commemorationem*. This was followed by an exhortation and, if need there was, by warnings and corrections. A collection was taken on behalf of the poor, the victims of persecution and the needs of the community. This was a material expression of that mutual love which was the hall-mark of Christ's disciples: *Vide, inquirunt* (the pagans) *ut invicem diligant . . . et ut pro alterutro mori sint parati!*

Then came the agape; but it is not clear whether this was invariably followed by the Eucharistic feast. Many scholars hold that it was not, since this community repast took place in the evening—it was a supper—whereas the Eucharist was celebrated in the early hours of the morning, as we gather from a remark of Tertullian when he describes the drawbacks of a mixed marriage; it might happen that the pagan husband would require his Christian wife to accompany him to the baths *de die*—at dawn—when she wanted to go to the synaxe. The *lex arcani* obliged a writer to be deliberately obscure, but we know from other works of Tertullian that on fast

days there were some who would not receive Holy Communion for fear of breaking their fast.

Dom Louis Brou, of Quarr Abbey, discourses on the rubric which orders the priest to bow the head at the words *Per eundem Christum, Dominum nostrum*, at the conclusion of the Memento of the dead. Why this rubric, and since when? To the ordinary person the question is not a momentous one, but liturgists and rubricists take a serious view of such matters; so the learned Benedictine gives us thirty-one pages on the subject. The rubric has only been in the Canon since 1634. As for the reason why, Gavanti's explanation "because the priest is about to say *Nobis quoque peccatoribus*"—words of deepest humility—is ruled out by another great commentator, Quarti, who would have it that the head is bowed because the priest has prayed "*pro omnibus in Christo quiescentibus*". Others hold the purely utilitarian view that it is a signal to the ministers to be ready to bow the head at the *Nobis quoque peccatoribus*. Dom Brou himself thinks that the explanation must be sought in the widespread mediaeval custom of bowing the head when the words *Per Christum Dominum nostrum* occur in other parts of the Canon.

In connexion with the above, mention may be made of a short paper in which a monk of Silos (Spain) pleads for a slight alteration of the rubric at the conclusion of the so-called Little Elevation. He suggests that the words *Per omnia saecula saeculorum*, which the priest says aloud, or sings, after *per ipsum, et cum ipso* . . . should also be said *secreto* since these words are not the beginning of the *Pater noster*, as so many people imagine, but the conclusion of the doxology that precedes it. He quotes several *Ordines Romani* to show that such was the practice at least at the papal Mass and, presumably, at all Masses. The first instance of the present practice appears in the *Ordo Romanus* XXI.

An article in German by Dr J. Handschin, formerly of St Petersburg, gives interesting instances of what he calls "sung", or "musical" apologetics. The most striking is the Easter Sequence, the original text of which contains an emphatic assertion of the resurrection against the denials of the Jews. However, this apologetic character has been profoundly altered by the omission of the sixth strophe which, in Wipo's text, runs as follows:

*Credendum est magis soli
Mariae veraci
Quam Judaeorum
Turbae fallaci.*

At a later date someone composed a parody of the noble Sequence for use against Luther and his adherents:

*Pessimas Lutheri fraudes
Fugiant Christiani*

*Luther dispergit oves
Quas Christus congregat
Lutherici omnes
peccatores!*

and so on, in a like strain.

In view of the demand for Mass in the evening which is being voiced in many quarters, it is interesting to learn from Dom Dekkers that though an evening Mass was not countenanced in the third century, it had become fairly common in the days of St Ambrose and St Augustine. St Cyprian would not hear of it because it could not be celebrated *omni fraternitate praesente*, whereas St Leo the Great had it celebrated so that the whole body of the faithful might be present. Evidently the hour is immaterial—what matters is the need of the people.

Fr J. O'Connell, our own well-known liturgist, contributes to this symposium a short paper on the translation of the Roman Missal into the vernacular. After pointing to the pitfalls—they are both many and grievous—he concludes that "at best the Missal will, and always must, remain, the book of the mystery of faith". The conclusion is, one imagines, that a certain obscurity or, if you like, a dignified reserve, which may amount to obscurity, need be no hindrance to devotion, while it may foster a sense of reverence.

Space forbids comment on any of the other articles, but every one of them deserves careful study. These two stately volumes are indeed a worthy gift for the master in whose honour they have been compiled.

E. G., O.S.B.

The Cardinal. By Henry Morton Robinson. Pp. 608. (Macdonald. 12s. 6d.)

For a moment or two in the early chapters of this novel the reader fears that he is to be entertained once more with the well-worn formula of eccentric down-and-out priests whose holiness is to be contrasted with the worldly and somewhat comical character of ecclesiastics in high places. Fortunately the author resists this temptation, if it ever was presented to his mind, and we have instead the

story of a young American priest who eventually becomes a Cardinal with some prospect of being the next Pope. In the series of steps leading an American cleric by slow and painful evolutions to the episcopate, education at the Roman American College is almost, if not quite, a necessity of the kind theologians call *necessitas medii*, and we first meet the newly ordained Stephen Fermoye on the liner bringing him home; the prologue is an admirable opening and a foretaste of the author's style and outlook.

In the course of the narrative of this priest's life subjects are discussed such as medical ethics or the relations that exist, or ought to exist in the American view, between Church and State, which in a less skilful hand would be heavy going. But there is never a dull moment as we survey the life of the Catholic Church in America and in Rome, depicted on a varied background ranging from domestic drama to papal conclaves. The period—between the two wars—makes it inevitable that a certain number of real persons must be introduced by name, and we are left to guess the identity of others, which is not difficult, by putting two and two together. The author is not really unkind to any of them, though the description of the English Cardinal Mourne as "an elegantly garrulous prelate with the face of a Blake archangel" is not amongst his best efforts.

The critical reader may raise his eyebrows now and then at the way officials are bribed for the good of some charity, or at the details of ecclesiastical finance, or at a young priest getting his rector's permission to see a musical comedy entitled *The Only Girl*. But it would be pedantic to take exception to such minor points as these; besides, the ecclesiastics concerned might have had an indult! The novel as a whole is extremely good in every sense of the word: it is written in good English with more than a sprinkling of wit and epigram; it is a good story which holds the attention from beginning to end; and in the view of one reader, at least, it cannot fail to do much good for the prestige of the Catholic Church and of the Holy See, both amongst Catholics and non-Catholics. The author is himself a little diffident about this, and protests that his novel is neither propaganda for nor against the Church. Some recent efforts at describing and analysing the priestly life sacrifice truth, both dogmatic and moral, to the necessity of an arresting plot or story. Far from being of this dubious character *The Cardinal* is a novel which any Catholic may read with profit. The author is and always has been a Catholic, a layman who has never aspired to the priesthood, and his composite description of all the priests he has ever known provides an attractive and often a most moving picture of the ideals which all priests,

at some time or other in their lives, have tried to reach, and of the temptations which with God's grace they may all overcome.

La Paroisse Vivante. Par Abbé A. Ryckmans. Pp. 365. (Casterman, 75 fr.)

La Morale et La Vie des Affaires. Par Albert Muller, S.J. Pp. 235. (Casterman. 75 fr.)

BOTH works deal with actualities, the one in the realm of Catholic worship, the other in that of natural justice. We approach a description of a "live" parish in the French-speaking world with some little misgiving, expecting to find, perhaps, the extremes of liturgical zeal, whereby the spiritually dead are raised to life simply by saying Mass facing the wrong way, or by an offertory procession, or by using the vernacular as the spirit directs. At the other extreme we are prepared to learn that the way of life lies in the priest abandoning his church and presbytery altogether for a job in a factory, and by saying Mass anyhow in a bedroom garret; or by visiting the flock whilst they are busy at work, say at the top of a telegraph pole. Or, supposing both extremes avoided, we might expect a crowded exhibition of parish *oeuvres*.

There may be something valuable, indeed, in "stunts", but what the Curé of Saint Suzanne, Brussels, has to offer is something very different, *non multa sed multum*: preaching, religious instruction of children, and care especially of the newly wed, in fact the kind of zeal which the pastoral clergy in this country have learnt from past generations of faithful priests. Unlike the "stunters", who for the most part have never tried to serve a parish for any length of time, the author is an experienced parish priest, and everything he has to say is worthy of attention. There is zeal here tempered by an abundance of common sense. It is simply unreal and unpractical, for example, to aim at making the sung parochial Mass on Sundays the occasion for gathering all the people around their parish priest in one grand liturgical function: the sung Mass is important but it is for the *élite*. Equally wrong is the notion that the really good priest is one who allows himself to be devoured—*mangé*—by people who claim his assistance at any hour of the day or night that pleases them. Sick calls and special cases apart, the times for receiving callers must be restricted. It was Cardinal Mercier, that great exponent of priestly spiritual perfection, who urged his clergy to close their doors for two hours in each working day.

In a few respects what the author has to say is scarcely applicable to us in this country: his plea for the church to be open all day on

Sunday is unnecessary, since our churches are open all day throughout the week as well; his valuable counsel about improving Vespers is, unfortunately, useless, since normally we have none to improve. But the substance of the book cannot fail to impress and benefit the English parochial clergy.

Fr Muller's work on commercial morality also rests on an established tradition, applied with skill and experience to many modern problems affecting business men and industrialists of various grades. It covers, roughly speaking, the questions examined by Fr Connell, an American theologian of note, in his *Morals in Politics and Professions*. It is comforting for one who has long been trying to expound the somewhat repellent principles about *possessor bonae, malae et dubiae fidei* to find that you cannot escape from them no matter how modern and up to date you try to be.

Holy Week. The text of the Holy Week Offices with a new translation by Ronald A. Knox. Pp. 352. (Burns Oates & Washbourne. 6s.)

In the same format as the earlier edition by the same publishers this *Holy Week Book* retains Dr Fortescue's explanatory preface of 25 pages, and the work is brought up to date in such matters as the indulgences attached to the Stations of the Cross. Well printed and neatly bound it is, in these days, remarkably good value. We have noted only one misprint, in n. 3 on page xxx, where *non* should be *nox*.

The chief interest of the edition lies in the fact that the translation, including that of the Canon, is entirely and solely by Mgr Knox. In discussing what is popularly known as the "Knox" missal, people do not always observe, as stated in the Preface, that the prayers therein are the joint work of its two editors, Rev. J. O'Connell and Mr H. P. R. Finberg, the scriptural passages alone being by Mgr Knox. The translation, accordingly, of the new edition of the *Holy Week Book* tallies with that of the said Missal in the scriptural passages, but the translation of the prayers does not. Our impression is that Mgr Knox has provided a better translation in the sense that his version is more idiomatic and pleasant to read; whereas the translation offered by Fr O'Connell and Mr Finberg appears to us more faithfully to represent the Latin text in its literal meaning. One cannot easily have things both ways, and it is a matter of opinion whether the one method is to be preferred to the other. Two passages from the translation of the Canon may illustrate the differences of approach:

QUAM OBLATIONEM

(Knox)

An offering blessed and dedicated, a sacrifice truly done, worthy of our human dignity and thy divine acceptance—this, O God, do thou make of it, body and blood that shall be, for our sakes, of thy own well-beloved Son, our Lord Jesus Christ.

(O'Connell and Finberg)

We pray thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

SUPPLICES TE ROGAMUS

(Knox)

We humbly implore thee, O God Almighty, bid one of thy holy angels carry up this sacrifice to thy altar high in heaven. There let it plead before thy divine majesty for all who shall partake of this altar on earth. As we receive the most sacred Body and Blood of thy Son, may we be filled with every blessing, every grace from above. Through the same Christ our Lord. Amen.

Humbly we ask it of thee, God almighty: Bid these things to be carried by the hands of thy holy angel up to thy altar on high, before the face of thy divine majesty, so that those of us who by taking part in the sacrifice of this altar shall have received the sacred Body and Blood of thy Son, may be filled with every grace and heavenly blessing: through the same Christ our Lord. Amen.

The fearsome task of translating the Latin of liturgical prayers into English, the magnitude of which is not appreciated by many who clamour for the vernacular, becomes unusually difficult when scholars are not agreed about the meaning of certain phrases in the Latin, as is the case with the words "adscriptam, ratam, rationabilem". O'Connell and Finberg leave them obscure in the English version whilst retaining the sequence of the Latin sentence, whereas Knox clarifies them and refashions the sentence. Perhaps the nearest thing to a rendering which will satisfy everyone is a blending of the two, making the *Quam Oblationem* read something like this: "We pray thee, O God, be pleased to make this same offering wholly blessed and dedicated, a sacrifice truly done, worthy of our human dignity and acceptable, that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ." E. J. M.

Apologetics for the Pulpit. By Aloysius Roche. Pp. xii + 771. (Burns Oates. 18s.)

THIS is a re-issue in one volume of the three-volume work that appeared a few years before the recent war. The text remains un-

altered, since the process of reprinting did not permit any emendations. However, as the author himself remarks, the permanent nature of the subject-matter made a revision hardly necessary, and the reappearance of this valuable and practical work will be generally welcomed.

It is divided into three sections, corresponding to volumes in the original issue; each contains matter for forty lectures. In the first, after an introductory lecture, we are taken logically through the grounds of religious and Christian belief, beginning with the existence of God and ending with the resurrection of the body. The second is given over completely to questions concerning the Church; her divine origin and organic structure, her struggle to maintain the integrity of Christ's teaching, and her impacts upon human society, are discussed. The sacramental system forms the theme of the last section. The seven sacraments themselves are treated, and then follow lectures on various devotions, the liturgy, and sacramentals.

In his treatment of this wide range of subjects, the author has kept before his mind the practical needs of the parochial preacher. Each outline-lecture consists of an introduction, a central part, in which the relevant matter is gathered together and subdivided, and a conclusion. An apt quotation from Scripture is given to each one, and special attention has been paid to the introductions and the conclusions, in order to afford real help to the preacher in these rather difficult parts of a sermon. The central sections are written more freely, and they are intended to serve as quarries, from which the preacher can extract what he needs; examples, relevant facts, and interesting titbits of information, are included, as well as an elaboration of the main point.

The work is well done; solid and practical, it should be of the greatest assistance to preachers. Doctrinal points are carefully developed, and on such matters as the history of devotions the book is full of information. In some chapters, however, the author has been carried away in his endeavour to provide a varied selection of points for the use of the preacher; the outline is sometimes a mosaic of odd pieces of information, without a clear development of any one theme. This is occasionally noticeable even in lectures on doctrinal questions, but it is especially frequent in those on the various devotions and sacramentals.

Only in a few places does one regret that a revision was impossible. In the discussion of creation, a concordist interpretation of Genesis is put forward with much emphasis; this view, always a little too ingenious, has been gradually abandoned by most exegetes.

There is no mention of the papyri in the defence of the authenticity and historical character of the Gospels. Christ is described as the "vivifying soul" of the Church (p. 503); and the question of the extension of His Body in the Eucharist is confusedly treated (p. 243).

The new format is due to the need for economy, but many will find it more convenient. It should render easier the consultation of what deserves to be a much-used work.

Petite introduction à l'étude des Pères. By Denys Gorce. Deuxième édition. Pp. 117. (Charles Beyaert, Bruges. Price 40 Belgian francs.)

THIS is a surprising little book. A first glance through it leads one to suppose that it is another of those introductions that are little more than annotated bibliographies; a reading of it gives the lie to that impression. Certainly, there is a generous measure of bibliographical detail, yet this is embedded in a readable text, which is full of interest. With the details of useful books, we are given, *inter alia*, a vignette of Tillemont, a balanced appreciation of the *Histoire* of Duchesne, and a close-up of the indefatigable Abbé Migne in his workshop. (Incidentally, his zeal for the memory of the latter leads the author to admit rather too grudgingly the merits of the *Corpus* of Vienna, and to forget to make any mention at all of that of Berlin.) Throughout is preserved, as was intended, the pleasant informality of a *causerie*; the warm enthusiasm that pervades the whole is charming and attractive, though its expression may sometimes draw a smile from the more cynical.

Despite the value of his suggestions for reading, the most useful part of the work is the section where the author leaves aside the question of books and analyses the fruits to be expected from a study of the Fathers. There, the student will find a vigorous expression of the reasons that make worth while the labour involved in such study.

Feeling and enthusiasm need not imply lack of balance; and the epilogue shows that they do not in the author. In a few but excellent pages he puts the study of the Fathers in its essential relation with the study of Scholastic theology and with respect for the ever-living tradition of the Church. "Il n'y a pas deux Eglises : celle du passé et celle du présent; il n'y a qu'une Eglise qui se continue et se développe le long des siècles, animée par le souffle du même Esprit" (p. 110). That, the true mind of the Church, represents also the spirit of the Fathers themselves.

C. D.

Logica cui praemittitur Introductio in Philosophiam. Auctore Jos. De Vries, S.J. Pp. 181. (Herder, Friburgi Brisgoviae. MCML.)

FR DE VRIES' Introduction is a philosophical one. The adoption of a philosophical method in writing a general introduction to philosophy may seem to make it too difficult for beginners to assimilate. On the other hand questions concerning the nature of philosophy as such are apt to suggest themselves to the minds of beginners, especially at the present day, and they cannot be suitably discussed anywhere else or by any other method. Hence it seems to the author that questions about the nature of philosophy, its division, importance, etc., should be dealt with in the introduction where they naturally belong. In particular, the disagreement in matters philosophical, so apt to shock beginners, should be explained in such a way that while the dangers which constantly threaten philosophy are not concealed, it is made clear that there is no reason to despair of attaining truth. The short introduction (69 pages) is extremely lucid, full of carefully balanced judgement, and a pleasure to read. The last chapter of it traces at some length the historical development of scholastic philosophy from its preparation in antiquity down to the present day.

In writing the treatise on Logic, Fr De Vries took as a basis the *Logica* of C. Frick, S.J., the seventh edition of which was published in 1931. He found however that Frick needed more polishing than he had foreseen, that in particular, strictly logical matters needed more careful distinction from the requisite psychological explanations. Considering Logic chiefly as an instrument in philosophy and theology, De Vries has added to the three customary chapters on the concept, the judgement, and reasoning, a fourth on scholastic disputation. For while the rules of the Apostolic Constitution *Deus Scientiarum Dominus* prescribe this mental gymnastic for philosophical and theological faculties, it is found that youths take to it much less readily nowadays than of old, so that unless these exercises are to remain unfruitful, the method of scholastic disputation needs more careful study. There is no special chapter on "method". The general method of philosophy is dealt with in the Introduction, and since method must be appropriate to the object to be treated, what has to be said about specialized methods is more suitably discussed in each philosophical discipline. As for the methodology of the particular sciences, it does not belong to general Logic at all, but to special Logic or the philosophy of the sciences.

Mathematical Logic or Logistic does not seem to the author to be of much use in philosophy, and is in any case such a highly specialized art that no useful adumbration of it can be given in the form of an appendix.

LEO McR.

The Fundamentals of Gregorian Chant. By Lura F. Heckenlively. Pp. 308. (Desclée & Co., Tournai. No price indicated.)

A SUBSTANTIAL part of this book consists of extensive translations from, and résumés of, the palaeographical and other works of Dom Mocquereau and Dom Gajard, of Solesmes. These sections of the book, despite the bad translation and numerous inaccuracies, are of value, inasmuch as they reproduce the contents of works which are of the highest authority and which are, in their original form, largely inaccessible to English readers.

The author is by no means ignorant of her subject, and occasionally, as in Part II, Chapter viii, has some useful hints to give. But at its best the information contained in this book is badly arranged, unco-ordinated, incomplete and inaccurate; it is therefore frequently obscure, and sometimes positively misleading. On page 28, for instance, we find, inserted for no apparent reason in the middle of a chapter on Notation, a set of rules for the placing of the Rhythmic Ictus. Not only do these rules contain three major inaccuracies, but they are set forth thirty-eight pages before the author first attempts to explain what a Rhythmic Ictus is. It is perhaps fair to add that her definition of the Ictus, when at last we come to it on page 65, is not *much* more unintelligible than that of some other authors on the same subject, who all employ a notoriously mystifying terminology in their exposition of this simple and beautiful theory; indeed, it is often difficult to acquit some of them of the charge of obscurantism. Miss Heckenlively is, of course, the equal of any of them in this respect, particularly when she reintroduces the old, familiar tactics of trying to persuade us that, in the line *Salus, honor, virtus quoque*, "the natural rhythm of the words" (p. 67) is that which places the ictus on the last syllable of each, away from the tonic accent. Now everybody knows that only to an ear attuned exclusively to the unusual rhythm of the French language is this conception in the least natural. To all other modern Europeans, and perhaps particularly to the Italians, it is so *unnatural* as to have been the chief stumbling-block in the way of their acceptance of the Rhythmic Theory of Solesmes.

But our author is really going too far when she warns us that "the terms upbeat and downbeat", used in connexion with the ictus, "*must not be confused* with these terms as used in conducting barred music" (pp. 65-6, italics mine); for, considered as a purely rhythmic phenomenon, the ictus is *exactly identical* with the normal unaccented downbeat of all classical barred music, and it is only when this identity is clearly and firmly fixed in his mind that the average

modern musician can begin to understand the Solesmes theory of plainsong rhythm! This is obscurantism with a vengeance.

Although it would be possible to give an extended list of the technical inaccuracies that disfigure this book, we must be content merely to say that neither its literary quality nor its merits as an exposition of the principles of Gregorian chant warrant us in recommending it. The name of Desclée & Co. has hitherto been the very hallmark of sound and scholarly publications in the field of liturgical chant, and the long association of the firm with the work of Solesmes has earned for it a world-wide reputation. The present production, however, will do little to enhance it.

GEORGE J. MALCOLM

CORRESPONDENCE

CHANT: THE SOLESMES METHOD

(THE CLERGY REVIEW, 1951, XXXV, p. 287)

Dom Gregory Murray writes:

Your correspondent, "Ex-Cathedral", refers to recent reviews of mine in *The Tablet* and THE CLERGY REVIEW, in which I stated the undeniable fact that in no plainsong MSS. do we find the rhythm indicated. I was careful to explain that by "rhythm" I meant duple and triple groups or measures. "Ex-Cathedral" seems to forget this when (having quoted my statement as against Solesmes) he proceeds to state that "it is natural, as Solesmes teach, to sing the Chant in groups of two or three notes (Terry taught this . . .)". I wish to make it quite clear that it is precisely this duple and triple grouping for which I claim that there is no vestige of historical evidence. If we moderns *must* have "twos and threes", then nobody has yet evolved a more scientific or artistic way of introducing them than Solesmes. (I demonstrated the absurdity of the Terry method twenty years ago in *Gregorian Rhythm*.) But "Ex-Cathedral" reveals that (like Terry himself) he does not understand the Solesmes system or the arguments for it. For myself, I now altogether deny that the Chant was conceived or originally sung in rhythmic measures of twos and threes; in so far as both Solesmes and Terry have insisted on introducing such measures, both have imposed "ictic rhythm" and their interpretation of the Chant is equally unhistorical. ("Ictus" merely means

"down-beat", i.e. the first beat of a duple or triple measure. To insist that every verbal accent must coincide with the ictus is to enunciate a principle which is indefensible in early polyphonic music, as every student knows, and reveals a completely unmusical notion that the first beat of a measure is of its nature stressed.)

Finally I would remind "Ex-Cathedral" that the overwhelming bulk of the Chant as we now have it (especially the Kyriale settings of what were originally the people's parts of the Mass) dates from a time when ALL the singing was entrusted to expert singers. Our present Kyriale was never intended for congregational use. This plain historical fact is amply supported by the internal evidence of the music itself, than which nothing could be less suitable for congregational singing. If our people are to sing at Mass, they must be provided with music which they can readily grasp, learn by heart, and sing with ease—music which presents no greater difficulty than an ordinary hymn-tune. I have attempted to provide such a setting in my *People's Mass* (published by Cary). The melody is printed on cards (24s. per hundred), the accompaniment separately (1s.). With this setting available, many parish priests (including myself) are now finding that at last they have a simple and practical means of achieving hearty and vigorous congregational singing at Mass. "Let the loud and harmonious song of our people rise to heaven like the roar of the ocean waves," says the Encyclical *Mediator Dei*—a manifest impossibility if we ask them to sing music beyond their powers.

Dom J. H. Desrocquettes, O.S.B., writes:

Your correspondent, "Ex-Cathedral", seems to think that the Solesmes method is a pure invention of Dom Mocquereau, contrary to natural rhythm and the nature of the words themselves, sometimes absurd, and in practice a useless and harmful complication, which it would be better to abolish. If this is so, I am very much surprised at its world-wide success, and at the favour in which it was, or is held by such good musicians as Gustav Holst, Charles Bordes, Pierre Lalo, L. Laloy, Pedrell, André Caplet, J. Bonnet, H. Potiron, P. Carraz, Mrs. Ward, and Mgr Anglés, President of the Pontifical Institute of Sacred Music, to name only a few.

Dom Gregory Murray, whose authority is invoked by your correspondent, himself admits that he knows of "no better modern method of performing plainsong than that of Solesmes". His quarrel with Solesmes, if quarrel it be, may be described as historical rather than practical. He has "clearly stated that the MSS. do not indicate the rhythm": and he is quite right, if he is referring to the vertical

episema. I remember having purposely shocked an audience fifteen or twenty years ago, by telling them that not one of these could be found, as such, in any rhythmic MSS. Dom Gregory describes the signs of these MSS. as "expressive nuances" and we agree completely. But if these nuances, *translated* by dots, horizontal episemas, and sometimes vertical episemas, are not explicitly rhythmic, they may be so implicitly, if it is true that "in ordinary musical practice" the length that they imply determines the rhythmic fall or down-beat. And it should be noted that these (and other) MSS, which give us the words, joined to the melody with its neums and long notes, give us thereby within the very structure of the pieces, a solid and objective basis for finding their natural rhythm. To clarify this rhythm is not to invent it; it is something like separating the words from each other and adding punctuation marks in old texts. A particular rhythmic interpretation of Solesmes may be discussed, corrections may be suggested,¹ but the principles remain sound and firm.

That the words, in syllabic chant, should have the prior consideration is a principle held by Solesmes and one which I have been teaching and practising for more than twenty years. But in "singing the words", should the accent correspond with the down-beat? Is this imposed by the quality of the Latin accent? This is the question. And, as your correspondent has appealed to Dom Gregory Murray, may I recommend him to study on this very point, Dom Gregory's *Gregorian Rhythm—A Pilgrim's Progress*? "The most superficial examination of the correct editions of the Chant reveals a constant tendency to attribute to the tonic accent of the word a single note and to give to the non-accentuated syllable a neumatic group of notes. The practice is so usual that I refrain from quoting instances. . . ." That is to say, the Gregorian composers treated the Latin accent, more often than not, in a way that is contradictory to the accentualist theories. Does not this "anomaly" show us that what characterized the accent in the Plainsong Era was elevation, shortness and lightness? Dom Gregory (p. 32) has shown that such was the case, and goes on to say that the ancients "did not wish it to fall exclusively on the down-beat or ictus, whose primary condition is cadence or *depositio*. They preferred that the accent should coincide rather with the arsis or up-beat, the *elevatio* of the rhythm". Should we substitute for this a treatment of the verbal accent that is certainly not Latin, nor Gregorian, and which ruins the setting of the

¹ Dom Mocquereau himself would have liked to improve in many places the rhythmic editions. (cf. *A Pilgrim's Progress*, by Dom Gregory Murray, p. 29, note.)

Chant? "Ex-Cathedral" thinks it natural, we are glad to observe, to sing in groups of two or three notes, the first of which "should have the down-beat of the impulse". How then would he sing and analyse the intonation to the *Sanctus* or Offertory of the Requiem Mass, or the first line of the *Ave Maris Stella* (1st Mode)? If the impulse is on the accentuated syllable, how can it also be on the following note?

In these matters, the general policy of Rome is to leave complete liberty. Sometimes she has had to condemn some rhythmic interpretations (Reply of S.C.R., 25 July, 1934), but she does not seem to be inclined to condemn Solesmes. Rather she has seemed favourable. In any case the rhythmic signs are permitted by a decree of 11 April, 1911, confirmed by *A.S.S.* 23 June, 1917, p. 396,¹ and it is therefore perfectly legitimate to make use of them, especially as the general rules of the Vatican Gradual have long since proved insufficient to establish unity. Indeed it seems evident that *some* system is necessary to ensure unity of interpretation of the Chant. And what other system has stood the test of time as has that of Solesmes? If a better system can be found, by all means let us adopt it; but should we easily abandon a "tradition of interpretation built upon a due regard for the positive facts (of plainsong) . . . which can enable a class of elementary school children to surpass in artistic achievement the singing of a trained professional choir? . . . This is . . . simple, sober fact. I know by experience" (Dom Gregory Murray, *op. cit.*, pp. 33-34). May I add, myself, that in many different places, with people of different age, culture, nationality, I have been able to experience the same surprising efficiency of this method which is musical, clear, practical and established on a firm traditional basis. If some teachers do not know their art and others do not adapt themselves to their audience, if they use technicalities unsuitable to them, Dom Mocquereau or Solesmes cannot be held responsible, any more than Theology is to be blamed if a preacher makes an indiscreet and unsuitable use of scholastic terminology.

Certainly let the people sing, but let them do so, if possible, in a way that is scientific, artistic and prayerful.

¹ cf. Regulations for Sacred Music in Rome by the Cardinal Vicar, 2 Feb., 1912, esp. No. 19. The books of the Vatican Edition "may be used with the addition of the Solesmes rhythmical signs". The text will be found in *Text Book of Gregorian Chant*, by D. G. Sunol, Translation Durnford, p. 184.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

BACKGROUND TO THE BANISHMENT OF ARCHBISHOP BERAN: II

JOSEF BERAN, thirty-third Archbishop of Prague, was born at Pilsen on 29 December, 1888, the son of a schoolmaster. Two of his brothers followed their father's calling, but Dr Beran went to study for the priesthood in Rome. He was ordained on 10 June, 1911, and he took his doctorate in Rome in the following year. Returning home, he did fifteen years of pastoral work before being appointed in 1933 to be Rector of the Prague Major Seminary, an office to which he returned after the war.

On 1 June, 1942, he was arrested by the Gestapo as a spiritual leader of the patriotic resistance to the German invasion, and on 6 June he was taken to the Pankrac prison in Prague. His activity in prison, in consoling his fellow-prisoners and taking the last sacraments to those condemned to die, led the Gestapo to transfer him first, for a short period, to the concentration camp at Terzin (Theresienstadt), and then, in September, to Dachau. There he was given the most degrading tasks, until he fell sick and was made to work instead in a chemical laboratory. In the summer of 1943 dysentery swept the camp at Dachau; Dr Beran was among those afflicted, but his hardy peasant's constitution brought him through as it has since brought him through so much else. Four weeks later, while very thin as a result of his illness, he took part in an attempt at escape. Shortly after this he was taken to work in the camp offices, where, in touch with resistance workers outside the camp, he was able to smuggle back to the families of his fellow-internees some of the news of them which he was able to discover from the records. Finally he was set to work at potato-planting, and in this he was engaged when the Americans of General Patton's Army burst into Dachau in May 1945. Many of those who survive from that grim place cherish memories of this priest, a worthy representative of the 310 Czechoslovak Catholic priests whom the Nazis imprisoned or interned, 56 of whom died or were executed in captivity. Thus the Communist Dr Vojtech Bincak writes in his *Memories of Dachau*:

Dr Josef Beran was one of the best and most noble characters that I knew in the camp. Always ready to help a fellow-internee, he did not hesitate to share his meagre ration with others; he even gave his bed-clothes to a companion in the barracks who was sick. One day when he was caught giving a crust of bread to a deported Jew he was struck full in the face by an inhuman guard. But neither blows nor punishments could

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prevent Beran from helping his companions in misery of every kind.¹

Cardinal Kaspar, thirty-second Archbishop of Prague, had died in April 1941, and the See of Prague was vacant for the rest of the war. Even after the war no appointment was made for eighteen months, so anxious was the Holy See not to misjudge the times but to be certain of finding an Archbishop who would be *persona grata* everywhere in the post-war Republic. Many suggestions were made, but it was not until 4 November, 1946, that the choice fell on Dr Beran, whose name had not been mentioned very often when possible candidates were discussed. He was well known, but not as a public figure. He was back at the seminary as Rector, and was confining his activities strictly to the religious sphere, at a time when many priests were enthusiastically joining the Christian-Democrat People's Party, of which Mgr Sramek, the wartime Prime Minister in exile, was a member, and which was largely Catholic in its leadership. He played some part in the administration of the archdiocese, which he represented in the councils of *Caritas*, the organization for Catholic charitable activity. He had no personal ambitions, and did nothing whatever to attract attention to himself as a candidate for the primatial See. It is reasonable to think that one of the reasons for his appointment was that, while he commanded universal respect, he was not associated with any one particular element in public life.

The announcement of his appointment to be Archbishop was received with general satisfaction, the Communist daily *Rude Pravo* noting with gratification that "the archiepiscopal cross has been placed in the hands, not of a nobleman, but of a simple man of the people". Ten days later, on 14 November, President Benes received him, together with other priests who had returned from Nazi concentration camps, and on Dr Beran he conferred the 1939 Military Cross, the highest decoration of the resistance movement, together with the Military Order of Merit, First Class. On 6 December President Benes called on him; and M. Gottwald, now President of the terrorized Republic and then Prime Minister, said that he regretted his inability to do so, through indisposition, but that he hoped to attend the consecration. He did in fact attend, together with several members of his Government, when the consecration of the new Archbishop took place, in St. Vitus' Cathedral, Prague, on the feast of the Immaculate Conception. Mgr Beran thanked them for their presence, and declared himself convinced that, given the collaboration of the civil and religious authorities, the well-being of the people was assured. Soon afterwards M. Gottwald called to present his respects to the new Archbishop, and hopes were high.

A few months later, in the spring of 1947, the new Archbishop

¹ Quoted by *Křpa*, 16 March, 1951.

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went to Rome; and on his homeward journey, in an interview with a Swiss newspaper, he declared that "the Communists in Czechoslovakia are observing a benevolent neutrality towards the Church". In another interview he referred to M. Gottwald as "one of the most reasonable of Communists". Back in Prague in July, it was the Communist Minister of the Interior, M. Vaclav Nosek, who invested the Archbishop on behalf of the Government with yet another decoration, the Commemorative Medal of the Second National Resistance, declaring that he had merited this distinction "not only because he had been a political prisoner, but also for his indomitable faith that the country's freedom would be restored—a faith he had imparted to others". Such were his relations with the Government, and with its Communist members in particular, until Prague's hour struck, with the *coup* of 25 February, 1948, by which the Communists gained exclusive power.

A few days after the *coup* the Archbishop issued a statement which in effect deprecated the enthusiasm of many of the clergy for the People's Party:

I want to stress again that the only correct attitude for myself and for Catholic priests is to devote ourselves wholly to the fulfilment of priestly and religious duties, and carefully to distinguish religious activity from political activity, which latter should be a matter solely for laymen. I have given no instructions to anyone that priests should join one or another political party. Let us devote ourselves to the religious education of the people. There are few of us, and in this field we shall be able to work best. Let us help by prayer and penitential exercises. That is the sphere of our activity, and in this way we shall best contribute to our State and nation.

This characteristic message was well received at the time, being interpreted by the Communists as a promise that the Archbishop would not interfere with them, or tell people to concentrate on some other political party than theirs. But precisely the same attitude later goaded them to fury, when they demanded positive collaboration and were met with silence. So has Mgr Beran suffered the same fate as so many other prelates, of being bitterly accused at one moment of interfering too much in politics (as he was by some of the People's Party) and at the next moment of not interfering enough (as he was in 1949 and 1950 by the Communists).

It was in February 1948, within a few days of their *coup*, that *Rude Pravo*, the organ of the Czechoslovak Communist Party, reminded its readers:

It is no Austrian nobleman who holds today the dignity of a Czechoslovak Archbishop, but a simple man of the people, a Czech who has endured the sufferings of political imprisonment in his noble body, an

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enemy of fascism, a personal friend of many of our best comrades, who today occupy very important positions in our young people's democracy.

The Communists thought, in short, that they could count upon this Archbishop to be with them, since he had so markedly abstained from denouncing them, and he was cultivated because it was thought that the acquiescence in a Communist regime of the Archbishop of Prague would have a great effect throughout the Catholic populations from the Baltic to the Black Sea; as indeed it would have had. Without delay he was confidently asked to sign some positive declaration of support for the new regime. He declined, however, and the Hierarchy let it be known, by a collective letter of all the Bishops to the Minister of Justice, dated 8 March, that the Bishops and Ordinaries could not bind themselves to any one political form, but that "they would continue for the future conscientiously and faithfully to fulfil all their duties towards God, towards the Church, towards the nation and towards the State", and were certain that the Catholic clergy and faithful would do the same. The Bishops took the opportunity at the same time to draw attention to various measures lately taken that were prejudicial to Catholic freedom, but this letter was nevertheless extensively used by the Government—with, of course, selective quotation—in propaganda efforts to persuade the people that the Church supported the regime in a positive way.

On 27 April the Archbishop wrote to the Minister of Justice, M. Cepicka:

We shall not betray either the State or the people; but neither shall we betray either God or the Church.

On 30 May there were elections, of the Communist variety, for the legislative assembly, and the Bishops disappointed the Government by sending to all priests a sharp warning that, under Canon Law, they must not engage in political activity without the consent of their Ordinaries, and that this would not be given. Three priests ignored the warning and presented themselves as candidates in the elections, and were accordingly suspended *a divinis*; among them was Fr Josef Plojhar, who then became, as he has since remained, Minister of Health.¹

Still, however, the Archbishop was anxious to do nothing about which the regime might legitimately complain. President Benes resigned after the election, and the Bishops came to call on his Communist successor, President Gottwald, to pay him their respects and to assure him that the Catholics would faithfully fulfil their duty towards the State. M. Gottwald asked that a special *Te Deum* should

¹ The suspension of Plojhar is dated 15 June, 1948.

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be sung, and Mgr Beran intoned this himself in his cathedral in Prague, in the presence of members of the Government. He was careful to make it clear, both to the President and, in a Pastoral Letter on the following Sunday, to the faithful, that this was not to be interpreted in a political sense, but there was nevertheless a good deal of criticism of this *Te Deum* in some quarters, where people noticed that in this Pastoral Letter of 19 June Mgr Beran wrote:

We declare that we have been and that we always are in favour of a just accord with the State in all politico-ecclesiastical questions, because such an accord forms the basis of any fruitful co-operation for the tasks of the two parties. It will, however, only be possible if the State refrains from interfering in ecclesiastical and religious affairs, just as the Church refrains from interfering in political affairs.

His critics were not always aware that in the same Pastoral Letter he had gone on to suggest that in the eyes of the regime it was

a matter not so much of an agreement between Church and State as of the subordination of the Church to an anti-Christian ideology, which seeks to replace religion with Marxism and attributes to the State the right to intervene in matters of conscience, of faith and of morals, which is something that no Christian can accept.

So the Archbishop took his stand, almost three years ago. That is his definitive statement of the position as it was and as it continued to be. It is because of his refusal to depart from that position, and because of the truth of his description of what the idea of agreement between Church and State meant to the regime, that he has now been banished on the instructions of M. Gottwald, with whom he tried so hard to live on good terms. The story as it developed during the second part of 1948 and all through 1949 and 1950 has already been outlined in this journal.¹ In the summer of 1949 the Archbishop became a prisoner in his own palace, even though he was at first able to communicate with other members of the Hierarchy and with some of his clergy. But when the announcement of his banishment came there had been no word from him for a year.

Meanwhile, the efforts of the regime were concentrated on the manufacture of schism, by means summarized in the Decree of Excommunication signed by Cardinal Piazza and published by the Sacred Consistorial Congregation on 17 March, 1951, and in particular by the installation of its own selected nominees in ecclesiastical office. On 19 January, 1951, M. Fierlinger, addressing a meeting

¹ Cf. *THE CLERGY REVIEW*, Jan., Feb., and March, 1950. Much of the earlier detail in the foregoing paragraphs is documented in *The Tablet* of 1947-48, *passim*, and it is therefore not thought necessary to give references here. Very full accounts may also be found in the *Civiltà Cattolica*, *passim*.

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in Prague of the regime's priests who had come to choose delegates for the Congress of the Partisans of Peace, said :

The moment cannot be much delayed when it will be possible to regulate and to settle the relations between Church and State in a definitive manner, in a spirit of mutual good will.

His predecessor as head of the State Office for Church Affairs, M. Cepicka, had said that this had already been done, by the unilateral Church Laws of 1949. But that was not enough. On 3 March, 1951, as was briefly noted in these pages last month,¹ four bogus Canons, appointed by the State Office for Church Affairs, were installed in the Prague Metropolitan Chapter,² in the presence of the Auxiliary Bishop, Mgr Eltschkner, of whose position also we wrote last month. Their names were Josef Kubik, Antonin Stehlik, Osvald Novak and Frantisek Kopalik, and they filled the vacancies caused by the sentencing of four Canons, at the beginning of last December, to long terms of imprisonment.³

On the following Saturday, 10 March, came the Government's announcement that Archbishop Beran had been fined and banished from his diocese "by the appropriate administrative organs"⁴—not by judicial "organs", apparently; and there was no indication of the circumstances in which these penalties had been imposed—and that

¹ THE CLERGY REVIEW, April 1951, p. xiii, note 2.

² A similar installation of State-nominated "canons" took place ten days later in the Diocese of Ceske Budejovice. Those concerned were Dr Frantisek Cech, of Ceske Budejovice; Fr Frantisek Gabriel, of Hrimov; and Fr Antonin Titman, of Horsovsy Tyn. Dr Stehlik, the bogus "Vicar Capitular" of Prague, was present; so also were members of the Czech National Assembly, with prominent visitors from all over the country, at what was obviously meant to be recognized as an important occasion. Mgr Bocek, Provost of the Chapter, presided. On Low Sunday the Government Press gave prominence to the appointment of a Fr Fabian Gregorek to be an honorary canon of Olomouc; and although we have no information yet about his attitude, he may become a prominent figure. The Archbishop of Olomouc, who is Primate of Moravia where the Archbishop of Prague is Primate of Bohemia, has been *incommunicado* since the spring of last year, and this appointment, said to have been made by him in recognition of Fr Gregorek's "outstanding services", was the first official act attributed to him since his disappearance from public view.

³ These four, sentenced on 2 December last, were Canons Otakar Svec (twenty years); Jaroslav Kluhac (seventeen years); Josef Cihak, Archdeacon of the Chapter (ten years); and Vaclav Pacha (among those receiving sentences varying from four to thirteen years).

⁴ The English text of the official announcement of the Czech news agency comes from the *New York Times* of 11 March, 1951: "The State Office for Church Affairs has announced that, as the Archbishop of Prague, Dr Josef Beran, because of his negative attitude towards the Church Laws, was fined by the appropriate administrative organs and was directed to live outside the Prague diocese, the office of the Prague Ordinariat has been vacated. On 8 March, therefore, the Metropolitan Chapter of St Vitus met and, after receiving the resignation of the present Vicar General, Dr Opatrny, unanimously elected Canon Antonin Stehlik to be Vicar Capitular of the Archdiocese of Prague. Canon Stehlik has received the approval of the State Office for Church Affairs to take the new post." A French text of this announcement may be found in *Le Monde* of 13 March.

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the See of Prague was therefore vacant. On 8 March, therefore, this statement continued, the Metropolitan Chapter had met.¹ The Vicar General, Mgr Opatrny, had resigned, and then the Chapter had proceeded to the unanimous election of the newly installed "Canon" Stehlik to be Vicar Capitular.² The statement added, perhaps superfluously, that this appointment had received the approval of the State Office for Church Affairs. A Government spokesman said that the Archbishop left Prague that same evening by car,³ but that where he had gone or who had accompanied him was not known.⁴

Banishment, it has been remarked, was a more humiliating punishment than may be realized in the Western world, since sentence of banishment from Prague has usually been reserved in the past for habitual criminals, thieves and immoral women. The Archbishop was submitted to this indignity for his "negative attitude towards the Church Laws" of 1949, under articles 101 and 123 of the law of 12 July, 1950, which makes such offenders liable to a fine of up to 100,000 crowns, or about £700, and says also that the National Committee may

forbid residence in a certain place to, or confine in a certain place, anyone found guilty of a serious transgression which is a threat to the constructive efforts of the working people.

The man appointed to take the Archbishop's place in the See of Prague, Antonin Stehlik, was ordained priest for the Archdiocese of Prague in 1935. He is said to have had "several disciplinary actions taken against him by the former chancery office for his unpriestly behaviour"⁵; and this is not improbable, since the experience has been that those priests who take the lead in collaborating with the Communist Governments of Eastern Europe against their Bishops

¹ It was Bishop Eltschkner who summoned the Chapter (Associated Press, quoted by the *New York Times* of 13 March).

² *Kipa* of 14 March quotes "une dépêche naïve de Prague qui explique que 'pour ne pas être en conflit avec le droit canonique dans la nomination d'un Vicaire Capitulaire' il fallait éloigner l'archevêque du Château de Brezany, à une douzaine de kilomètres de Prague, où il 'se trouvait interné administrativement' depuis le 10 janvier. Et ces bons 'administrateurs' s'occupent de nous rappeler jusqu'au numéro du canon du Code qui défend d'élire un Vicaire Capitulaire si l'évêque ne se trouve pas hors des limites de son diocèse. . . . Mais les imprudents oublient de préciser que le droit du Chapitre de désigner un Vicaire Capitulaire *sede impedita* n'existe que lorsque l'évêque, empêché ou exilé, a été dans l'impossibilité de déléguer ses pouvoirs à l'un de ses Vicaires Généraux ou à quelqu'autre ecclésiastique; ce que l'on ne nous dit pas dans le cas de Prague. . . ." But this anxiety to display canonical justifications is highly characteristic.

³ Associated Press.

⁴ It appears that he was taken to the castle of Rozmítal, some 65 kilometres from Prague; cf. *The Tablet*, 7 April, 1951, p. 276.

⁵ Josef Wenzel writing from Munich to the N.C.W.C. news agency; 15 March, 1951.

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are very often priests who have been in trouble with the Bishops over their purely personal behaviour and then turn against the Bishops in this way. Leading examples are Josef Plojhar, in Prague, or Istvan Balogh,¹ who has been prominently associated with the regime in Hungary. The announcements about Stehlik from official quarters in Prague all said that he had played a valiant part against the Nazis during the war; it may be so, but even were it not so they plainly could not leave this field open for unfavourable comparisons with the banished Archbishop.

One of the first actions of this bogus Vicar Capitular was to announce on 20 March that he had lifted the suspension of Josef Plojhar, the priest who is Minister of Health and who was declared *suspensus a divinis* by Mgr Beran in 1948, as we have noted above, for having accepted a political office without the permission of his Bishop, contrary to Canon 139 of the Code of Canon Law and to the particular prescriptions of the Prague Archdiocese.

The first statement from the Government side after Mgr Beran's removal came from M. Fierlinger on 16 March, when he told the National Assembly's constitutional committee that the Archbishop had been at the head of "the activities of those high Church dignitaries tried and sentenced in December and January for conspiracy and other serious anti-State activities". The public had demanded at the time, he said, that Beran also should be severely punished. This is the kind of justification used curiously often by Communist spokesmen, who seem to want it thought that they find their highest moral value in the people's will, so that the question of whether or not to punish an accused man depends much more on what the people want than on any investigation of his guilt.

After repeating that Mgr Beran had opposed the Church laws, and had incited the clergy not to take the oath of loyalty to the State, M. Fierlinger continued:

Even if later he attempted to change his tactics, under the impress of his ill-success, it was natural that, because of his negative attitude toward the people's democracy, he could not remain in his responsible office, which can be held only by a cleric appointed by the Church with the consent of the State.

M. Fierlinger went on to describe recent Church appointments as "a gradual democratization of the Catholic Church and the upper Hierarchy", and, saying that relations between Church and State were being "consolidated", prophesied that thenceforward they would continue to improve.

(To be concluded)

¹ Cf. THE CLERGY REVIEW, October 1950, p. xiv.

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